FN

Executive Committee
February 1964

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M I N U T E S
of the
MEETING OF THE EXECUTIVE COMMITTEE
of the
WORLD COUNCIL OF CHURCHES

Odessa, USSR
February 10-14, 1964

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WORLD COUNCIL OF CHURCHES

Minutes

of the

meeting of the Executive Committee,

Odessa, USSR, February 10-14 1964.

Present

Presidents: Sir Francis IBIAM
Rev. Dr. David G. MOSES
Rev. Dr. Martin NIEMÖLLER
Mr. Charles PARLIN

Chairmen: Dr. Franklin Clark FRY
Dr. Ernest A. PAYNE

Members: Dr. C.G. BAETA
Bishop Sante Uberto BARBIERI
Dr. Eugene Carson BLAKE
Dr. Kathleen BLISS
Dr. Alford CARLETON
Dr. J.R. CHANDRAN
Dr. Ivy CHOU
Prof. J.L. HROMADKA
Archbishop Gunnar HULTGREN
Bishop Hanns LILJE
Metropolitan NIKODIM

Members of Central Committee

Archpriest Vitaly BOROVOY
Metropolitan JOHN of New York
Mr. Alexander SHISHKIN

Consultants:

Bishop EMILIANOS
Sir Kenneth GRUBB
Bishop VLADIMIR

Staff:

Dr. Madeleine BAROT
Dr. Leslie E. COOKE
Rev. Victor HAYWARD
Rev. Gwenyth HUBBLE
Mr. Christopher KING
Dr. Hans-Jochen MARGULL
Dr. Z.K.MATTHEWS
Mr. Philippe MAURY
Rev. Raymond E. MAXWELL
Bishop Lesslie NEWBIGIN
Dr. Nicolas NISSIOTIS
Dr. O. Fred. NOLDE
Mr. Frank NORTHAM
Rev. Patrick RODGER
Dr. Roland SCOTT
Father Paul VERGHESE
Dr. W.A. VISSER 't HOOFT
Mr. Alexander de WEYMARN
Dr. Glen Garfield WILLIAMS
Mr. Ralph YOUNG

1. The meeting was opened with a period of worship led by the Chairman.

2. Welcome by the Metropolitan of Odessa

The Chairman expressed the pleasure of the members of the Committee in receiving the Metropolitan of Odessa. He recalled that it was through the instrumentality of the Metropolitan that ten years ago the first formal contacts had been made between the World Council of Churches and the Holy Orthodox Church of Russia. The Metropolitan, in a brief speech of welcome to Odessa, voiced the joy which it gave him to know that the Executive Committee was meeting in Russia, and especially that the meeting was being held in his diocese. He prayed that the one common Shepherd and Prince of Peace would bless the endeavours of the Committee so that the present sessions might become a historic achievement along the way to complete Christian unity and to peace on earth.

3. Roll Call

The General Secretary presented the roll of those present and recorded apologies for absence from the Archbishop of Canterbury, Archbishop Iakovos of North and South America, Metropolitan Iakovos of Philadelphia, Mr. J. Irwin Miller and the Archbishop of Melbourne

4. Minutes

Minutes of the meeting held in Rochester, USA, August 24-26, 1963, having been previously circulated, were confirmed.

5. General Secretary's Report

(a) In Memoriam. Dr. Visser 't Hooft reported the death of two frien who had rendered valuable service to the Council. The Rev. Professor Basil Ioannidis, a member of Central Committee, had been largely responsible for the organization in connection with the meeting of the Central Committee in Rhodes in 1960, and had been especially helpful in the matter of the relationship of the Church of Greece to the World Council. Rajkumari Amrit Kaur had shown special kindnes at the time of the Third Assembly at New Delhi; she had been Chairma of the local Reception Committee and had extended hospitality in her home during the course of the Assembly to many of the delegates.

(b) The present meeting. It was a happy event that the World Council should be holding its first official meeting in Russia exactly ten years after the beginning of those negotiations which had led to the present cordial relationships with the Orthodox Church of Russia. During the intervening years other Churches in Russia had also entered into membership with the Council. It was with particular satisfaction that the Executive Committee had accepted the generous invitation of the Orthodox Church to meet in Odessa, the diocese of one who had for so many years been a warm friend to the Council.

(c) The international situation. There had been an excellent respons in the churches and, to a large extent, outside the churches to the statements issued at the meeting of the Central Committee in Rochester on "The Test Ban Treaty and the Next Steps" and "Racial and Ethnic Tensions". Further reports on these two subjects would be received during the course of the meeting from the officers of the Commission of the Churches on International Affairs. There was

cause for gratitude in the wide circulation which had been given to these statements on extremely difficult and controversial subjects.

(d) The Mexico meeting of the Commission on World Mission and Evangelism. This had been a significant meeting in that for th first time questions of mission and evangelism had been discussed not by a group of professionals in the missionary movement but in a meeting which represented the total life of the churches. It was true to say that the fact had been demonstrated that our concern for mission at the international level was one which was now carried by the whole Council. This was the first large meeting that the World Council had held in South America, and for the first time Spanish took an important place among the languages spoken. There had been added interest in the fact that the meeting place was Mexico - a country which was in many respects strikingly different from other areas in South America with which we were more familiar. New ground had been broken on the question of relationships between the Division of World Mission and Evangelism and the Division of Inter-Church Aid, Refugee and World Service: the discussions in Mexico would bear fruit in the developing relations between these two Divisions. It had been clear that some questions relating to the integration of the International Missionary Council with the WCC had not yet received sufficient attention, particularly in regard to the place of home missions. This was a matter which might usefully be placed on the agenda of the Committee on WCC Structure.

(e) Regional Relationships

(i) East Asia Christian Conference. Circumstances with which the Committee would be well acquainted had made it necessary to hold the forthcoming Assembly in Bangkok instead of in Rangoon as originally planned. It was expected that the meeting would be well attended, and the EACC had been specially generous in its arrangements for World Council participation. Several members of the Executive Committee and a number of staff members would be going direct to Bangkok from Russia.

(ii) All-Africa Churches Conference. The Conference had now been fully organized under the chairmanship of Dr. M'Timkulu. The Rev. S. Amissah had been appointed General Secretary. The Conference was maintaining close touch with the World Council and ways of collaboration were being worked out.

(f) Meeting of representatives of the world confessional organizations

A valuable and interesting meeting between representatives of the world confessional bodies and the WCC had taken place in Geneva in October under the chairmanship of Dr. Norman Goodall. Representatives of the younger churches had been present, five of them as having been nominated by the East Asia Christian Conference. The meeting had provided an opportunity for a frank and friendly exchange of views and a full report of the discussion had been circulated. One of the agreements recorded had been the decision to hold more frequent meetings of a similar nature and it was hoped to hold a one-day meeting twice yearly with a longer and more representative gathering every two years.

(g) Staff. Dr. Visser 't Hooft recalled that this was the first meeting of the Committee following the departure from Geneva of Dr. Bilheimer and Dr. Goodall. Both were greatly missed but the Council was fortunate in having Dr. Roland Scott as the successor to Dr. Goodall and the Rev. Victor Hayward as Acting-Director of the Division of Studies. The remembrance of the Committee was asked for Dr. Roswell Barnes who had recently suffered the loss by fire of his country home with all its contents, which included many valuable records and family papers.

(h) The ecumenical situation. Dr. Visser 't Hooft said we had moved into a new situation owing largely to (a) the fact that the Second Vatican Council had entered into an official discussion of ecumenism, and (b) the recent meeting in Jerusalem between Pope Paul VI and the Ecumenical Patriarch. Dr. Nissiotis would be reporting fully on the Second Vatican Council at a later stage in the meeting.

Dr. Visser 't Hooft outlined the course of events immediately following the announcement of the Pope's intention to visit Jerusalem and the repercussions of the meeting between the Pope and the Ecumenical Patriarch. The meeting had been accompanied by phenomenal and worldwide publicity and though it had been stressed officially from both sides that this was a meeting between two pilgrims, the world press had continued to speak of a meeting of the Roman Catholic Church and the Eastern Orthodox Church. It had been suggested that from now on the time had come when the churches should recognize the Pope as their spokesman in social and moral problems and that future initiatives in ecumenical relationships should come from Rome. This was a picture very different from what we had understood the ecumenical movement to be. Dr. Visser 't Hooft felt that this was a dangerous situation and hoped that at a moment of great confusion in our own member churches the Committee would feel it right to say some positive word about the ecumenical movement. He further hoped that we might say clearly to the Roman Catholic Church what things are possible at this moment in ecumenical relationships and what things are not possible. He felt that the Executive Committee could help in giving a right direction to ecumenical development. We need only look into the history of the movement and the way in which God had led us up to this point in order to find the guiding lines that needed to be reaffirmed today. It seemed to him very clear that these things should be affirmed in order that in a moment so full of promise but also full of danger we might be obedient to the will of God.

Dr. Fry thanked the General Secretary for his report and called for comment or discussion.

Dr. Payne said that he felt that the discussion with representatives of the world confessional bodies was one which should be of concern to the Executive Committee. Dr. Visser 't Hooft said that official participation in the meetings on behalf of the Committee would be welcomed and there would be opportunity at some future meeting of the Executive Committee for report and discussion of matters arising. Minutes of such consultations would be circulated to all members of the Committee. The next consultation would take place in Geneva on May 8th, and would be devoted mainly to issues arising from relationships with the Second Vatican Council.

Relationships with the Roman Catholic Church and report on Second Session of the Vatican Council

Dr. Nikos Nissiotis, who had been one of the World Council observers, reported on the second session of the Second Vatican Council (for full text see Appendix I)

Dr. Fry thanked Dr. Nissiotis for his careful and important presentation and called for discussion on the report and on that section of the General Secretary's report dealing with relationships with the Roman Catholic Church. The General Secretary drew attention to a confidential document on the Schema "De Oecumenismo" which had been prepared by Dr. Lukas Vischer and sent officially to the Secretariat for the Promotion of Christian Unity with a covering letter signed by the Chairman, Vice-Chairman and the General Secretary.

There followed a long and frank discussion, in which all members participated. Discussion centred mainly on (a) the rôle of the World Council in the whole field of relationships with the Roman Catholic Church in the light of recent events and of developments during the Second session of the Second Vatican Council, and (b) the responsibility of the WCC to give some guidance to its member churches in the present confused situation regarding the future of the ecumenical movement.

The Chairman, in summing up the discussion, outlined three possible courses of action:

(a) that in view of the new ecumenical developments and the resulting uncertainty and confusion which had arisen, the Committee should issue a statement embodying the principles which, in their view, are essential for the health and development of the ecumenical movement;

(b) that (without prejudice to the consultation on the implications of the work of the Vatican Council which the Central Committee at Rochester had instructed the Department on Faith and Order to arrange when the Council had completed its work), a consultation be held prior to the next meeting of the Executive Committee, such a consultation to include official observers and leaders of member churches and to report to the Committee in July;

(c) that the officers be instructed to approach the Vatican through the Secretariat for the Promotion of Unity with a view to initiating discussion concerning specific forms of consultation regarding united action on social and international questions and other matters of common concern.

A tentative draft of a possible statement for circulation to member churches was placed before the meeting. After some discussion it was suggested that this be remitted to a drafting group for revision. It was further suggested that a shorter and more concise statement should be prepared for wider dissemination and general publication. The following were appointed to work on the statements, together with staff members:

On the "shorter" statement; Dr. Bliss, Bishop Lilje, Bishop Emilianos.

On the "longer" statement: Dr. Blake, Archpriest Borovoy, Dr. Payne.

At a later session the draft statements were presented. After careful scrutiny and discussion the consensus of opinion was that the purpose of the "shorter" statement would be more adequately fulfilled by the issue of a summary (or press release) based on the longer statement. Mr. Maury was asked to prepare this in consultation with the drafting group.

After a final presentation of the two statements and the adoption of a number of amendments -

It was RESOLVED:

(a) that the Executive Committee adopt the following <u>Statement on Christian Unity - the present stage</u> for presentation to the member churches:

1. We have entered upon a new period in the history of the ecumenical movement - that movement through which God is gathering his people into one, according to his will declared in Jesus Christ. In the earlier part of this century, some men of deep conviction bega to proclaim that unity among Christians is an urgent necessity, if the Church is to manifest her true nature and to fulfil her mission. Gradually the ecumenical movement made its influence felt within the life of churches hitherto separated from one another. Now the time has come when nearly all churches recognize this urgency and are engaging actively in the pursuit of Christian unity. We welcome especially the attention which the Roman Catholic Church is devoting to the subject of ecumenism, in the deliberations of the Second Vatican Council.

2. In answer to the prayers of Christians of many confessions and as a result of the rapid ecumenical developments of recent years, more people than ever before understand the urgent requirements of unity and show widespread interest in questions connected with it. It follows, however, that there has seldom been so great a need for the clarification of these questions as at the present moment. It is the purpose of this paper to state some views which we hold to be essential for a full understanding of what is now at stake. We offer it to all those, especially in the member churches of the World Council of Churches, who are seeking to determine the next steps that should be taken and the way in which we may use our God-given opportunities aright.

3. We rejoice that more and more personal relationships are being established, both among church leaders and among members of the different confessions. We think especially of the meetings between leaders of churches who had not previously been in contact with each other such as the meetings in Jerusalem, in Rome and other places. It is through contact between men who recognize each other as brothers in Christ that the true nature of the ecumenical task with its glorious promise and its baffling difficulties is

discovered. It is in this way that basic misunderstandings are removed and the way to reconciliation can be opened.

4. The real crux of the ecumenical problem remains that of the relationships between the churches. The question is how separated churches may meet each other in dialogue and cooperation and advance towards new relationships with one another. All are equally bound to confess the truth revealed in Christ. How can they come together and work towards that full unity which, according to the will of the Lord, they should manifest in, and to, the world? We must therefore state the lessons the churches in the World Council of Churches have learned together, in the course of the ecumenical development of the last decades, about the principles and methods that should guide us on the road to unity.

5. It is essential that the right of every church to hold and develop its own particular attitude to the problem of church unity should be fully recognized and respected. In 1950 the Central Committee of the World Council of Churches said: "Membership in the World Council does not imply the acceptance of a specific doctrine concerning the nature of church unity"; and "there is room and space in the World Council for the ecclesiology of every church which is ready to take part in the ecumenical conversation and which takes its stand on the Basis of the Council". It also said: "Membership in the World Council of Churches does not imply that a church treats its own conception of the Church as merely relative".

6. But churches which have different conceptions of church unity and represent different forms of ecumenism have nevertheless succeeded in reaching together certain convictions about church unity and about their common ecumenical task. These convictions have been expressed in various reports adopted since 1948 by the Assembly or the Central Committee and especially in the Toronto Statement on "The Church, the Churches and the World Council of Churches" and the New Delhi statement on unity. We select for mention the following points which seem to us of special importance at the present stage.

7. The starting-point of the relationship which the churches have in the ecumenical movement is their common faith in Jesus Christ as God and Saviour, according to the Scriptures. Such churches find in that common faith a bond of fellowship which must be expressed in real and close relationships.

8. In the World Council all member churches have the same privileges; all participate in the elaboration of the common policies, statements or practical decisions and in the choice of officers or members of the responsible organs. In the fellowship which the Council seeks to establish churches are involved in multilateral relationships with each other, and this is expressed in the structure of the Council. Each church is free to take whatever initiative it desires in the sphere of inter-church relationships, but the Council as such acts only on the basis of the common consent of its members.

9. The World Council seeks therefore to promote a conversation within a fellowship which has become a new experience in the life of the churches as they have shared in prayer and action. This

experience has led to a dialogue between churches which recognize one another as confessing the same Lord, sharing the same baptism and participating in a common calling to the glory of the one God, Father, Son and Holy Spirit. Although the churches may have reservations concerning one another's ecclesiological position, they are ready to engage in this conversation on equal terms. It is a conversation in which all are expected to listen as well as to /= give, and in which existing differences and tensions are frankly faced.

/=speak, to receive as well as to

10. The churches in the World Council believe that the member churches should recognize their solidarity with one another, render assistance to each other in case of need, and support one another in their witness to Christ and in their evangelistic and missionary task, and wherever it is possible to do so, take common action and render common witness on the basis of consultation and agreement with one another. Certain agreed principles with regard to the problem of proselytism and religious liberty have been worked out and exert increasing influence. The churches constantly seek to remove other obstacles which stand in the way of fraternal relationships.

11. The churches in the Council have gradually come to see more clearly what is needed if unity is to be manifested and have expressed their common convictions on this subject in the New Delhi statemnt on unity, as follows:

"We believe that the unity which is both God's will and his gift to his Church is being made visible as all in each place who are baptized into Jesus Christ and confess him as Lord and Saviour are brought by the Holy Spirit into one fully committed fellowship, holding the one apostolic faith, preaching the one Gospel, breaking the one bread, joining in common prayer, and having a corporate life reaching out in witness and service to all and who at the same time are united with the whole Christian fellowship in all places and all ages in such wise that ministry and members are accepted by all, and that all can act and speak together as occasion requires for the tasks to which God calls his people".

This statement leaves open the question of the juridical or canonical structure of the church so united, but it has been made clear on many occasions that the member churches do not seek a unity characterized by uniformity or by a single centralized administrative authority.

12. We set forth afresh these principles which have inspired the common life of the World Council of Churches because we have found that in this way we can go forward together towards unity. We believe that we shall thereby be led "as he wills and when he wills", to full unity of all churches in Jesus Christ who is the head of the body, the Church.

We encourage the member churches of the World Council to persevere in the living out of these convictions in every part of the world, and to use to the full the great opportunities which God is granting the ecumenical movement in this generation. We believe that churches and their congregations as well as individual Christians should seize the new possibilities of personal contact, of frank

conversation, of prayer together and of co-operation in common Christian tasks with fellow-Christians of whatever confession. We warmly invite those churches outside our membership to consider how they might be able to enter into this kind of fellowship. Since all churches have a great responsibility towards each other and can lea from the renewal which is granted to others we encourage them to co-operate more and more in service to the world in the name of Christ, the Lord of all.

(b) that approval be given to the summary statement based on the above for publication and general distribution;

(c) that, after consultation with Dr. Nissiotis regarding its final form, his report on the second session of the Second Vatican Council be forwarded to the Secretariat for the Promotion of Christian Unity with a covering letter of commendation signed by the Chairman, Vice-Chairman and General Secretary;

(d) that the officers be asked to convene a small conference, including leaders of the churches and official observers at the Vatican Council, to consider the implications of the present situation in relation to the future of the ecumenical movement and to report to the meeting of the Executive Committee in July. (It was envisaged that the meeting would consist of some 30 to 40 people and would include representatives from as many different continents as possible.).

(e) that the General Secretary be asked to seek, in consultation with the Secretariat for the Promotion of Christian Unity, mutually acceptable procedures through which discussion might be initiated or continued on matters of common concern, including Christian marriage, religious liberty, international questions, etc. .

Appointment of Sub-Committees

The following sub-committees were appointed to act during the course of the meeting:

(a) Staffing Committee: Dr. Payne (Chairman)
Dr. Baeta
Dr. Bliss
Dr. Carleton
Dr. Chandran
Dr. Ivy Chou
Dr. Hromadka
Bishop Lilje
Metropolitan Nikodim

(b) Finance Committee: Dr. Niemöller (Chairman)
Bishop Barbieri
Dr. Blake
Dr. Fry
Archbishop Hultgren
Dr. Moses
Mr. Parlin
Dr. Payne
Dr. Shishkin

8. Division of Studies

The Chairman welcomed the Rev. Victor Hayward as Acting-Director of the Division of Studies and thanked him for the guidance he was giving in the whole work of the Division.

(a) Commission on Faith and Order. Mr Hayward reported that there had been an excellent registration for the meeting of the Commission in August - 86 acceptances had been received and there were 15 replies still outstanding. Preparatory work on the agenda was well in hand. In view of the present situation in Cyprus it had been felt advisable to make enquiries regarding a possible alternative meeting place. There was nothing definite to report at the moment but Mr. Hayward hoped that the officers might be given freedom to make a change in the location if necessary.

It was RESOLVED -

that the officers be authorized to decide on an alternative venue for the meeting of the Commission on Faith and Order should this prove necessary.

(b) World Conference on Church and Society. Mr Hayward presented a memorandum prepared by the Rev. Paul Abrecht proposing a revision of the procedures recommended by Central Committee at Rochester covering the appointment of delegates to the 1966 World Conference on Church and Society (see Appendix II). This proposal was made with the full approval of the Working Committee of the Department on Church and Society. After discussion, and having in mind that there would be no meeting of the Central Committee before January 1965 and that work on the preparations for the Conference should be put in hand without delay, it was

RESOLVED -

that the following revised scheme for the selection of participants in the World Conference on Church and Society be adopted:

(a) that delegates be appointed by Central Committee from a list of possible names selected in full consultation with member churches and regional and national councils

(b) that the agreement of the member church concerned be obtained before any invitation is issued;

(c) that the total number of delegates be in the region of 300 (instead of 400 as originally authorized).

(c) On-going work of the Division. Mr Hayward reported briefly on the work and programme of the Departments, drawing special attention to the following dates:

(i) May 25th - June 2nd: Consultation on Race Relations in South Africa, Mindolo Institute.

(ii) April 9th - 16th: Enlarged meeting of the Working Committee of the Department on Studies in Evangelism, Bossey

(iii) July 21st - 26th: Consultation on Religious Liberty, Tutzing, Germany

(d) Study on Theological Education and the Training of the Ministry
Although finance for the complete period of four years envisaged for this study had not yet been secured, the Rev. Steven Mackie had agreed to accept appointment as secretary for the study for two years in the first instance, and would shortly be starting his work in Geneva.

(e) Ecumenical Research Institute. A need was being widely felt for the establishment of an ecumenical research institute where long-term study of some of the problems vitally concerning the ecumenical movement might be undertaken. The possibility of achieving this was under serious consideration in the Division, in consultation with Dr Wolf.

Commission of the Churches on International Affairs

(a) Sir Kenneth Grubb spoke briefly on the work of the London office of the Commission, reporting specially on visits he had made to East Africa, including Kenya, Tanganyika and the Sudan. Sir Kenneth had also visited both Rwanda and Burundi: the situation in Rwanda was a serious and tragic one and even the more conservative estimates indicated that ten thousand Tutsi tribesmen had been killed by the ruling Hutu people. Immediately after arrival in Russia for the present meeting a cable signed by himself and Dr Nolde had been sent to U Thant, Secretary-General of the United Nations, in the following terms:

HAVING CONFERRED HERE IN MOSCOW WITH COLLEAGUES FROM MANY PARTS OF THE WORLD INCLUDING SOME WHO KNOW RWANDA WELL PREPARATORY TO MEETING OF WORLD COUNCIL OF CHURCHES EXECUTIVE IN ODESSA WE REFLECT THEIR DEEP CONCERN ABOUT THE TRAGIC SITUATION IN RWANDA WHICH ACCORDING TO AVAILABLE EVIDENCE HAS THE MARKS OF GENOCIDE STOP WE WELCOME YOUR INITIATIVE AND TRUST THAT THE UNITED NATIONS MAY FIND IT POSSIBLE TO TAKE EFFECTIVE ACTION STOP THE WORLD COUNCIL HAS JUST ANNOUNCED AN INITIAL EMERGENCY FUND OF ONE MILLION DOLLARS FOR AFRICA INCLUDING ESPECIALLY RWANDA WHERE IT HAS ALREADY FINANCED MUCH RELIEF WORK

(b) Dr Nolde reported on certain selected actions of the Commission in relation to the United Nations, drawing special attention to the following:

(i) Disarmament Problems. The Rochester statement on The Test Ban Treaty and the Next Steps had been widely distributed; it had been a timely and useful contribution to the disarmament discussion. Dr Nolde presented the draft text of a further statement which he hoped the Committee might adopt. After discussion it was
RESOLVED -

that the following statement be adopted:

DISARMAMENT - PROBLEMS AND OPPORTUNITIES TODAY

As members of the Executive Committee of the World Council of Churches, meeting in Odessa, we have noted the wide-spread use in governmental and intergovernmental circles of the Statement 'The Test Ban Treaty and the Next Steps' adopted by the Central Committee of the World Council of Churches at Rochester in August 1963 and the warm welcome accorded it by many churches. We have received a report that CCIA officers have recently transmitted it to the resumed

Conference of the Eighteen Nation Committee on Disarmament and, on the basis of it, have held consultations particularly with the Heads of Delegations representing the nuclear powers.

We welcome the relaxation of tensions between the major powers following the conclusion of the limited test ban treaty at Moscow last summer. Every opportunity should be seized to advance from competition in armaments to co-operation in disarmament. If the precarious détente of the moment is to become more firmly established and further agreements reached, serious obstacles must be overcome.

Governments tend to maintain that a plan is acceptable only if proposed by their representatives; this must give way to a readiness to appraise plans on merit and to a procedure of meaningful negotiati whereby jointly-sponsored propositions may be put forward. The effort to gain military advantage by steps toward disarmament carries with it the threat of war and nations should seek agreement on measures which preserve reasonable parity since peace still rests tenuously on a balance of power. Local conflicts multiply and this confronts powerful nations with the temptation to seek ideological or territori gains - whether by military aid, economic exploitation, or acts of subversion. If this temptation is not resisted, the danger of enlarge conflict will continue to plague mankind. The lingering imposition of foreign controls which prevent peoples from freely choosing their own form of government and representatives perpetuates an uneasy international situation.

Notwithstanding lack of confidence, and in spite of the suspicion which survives so long as obstacles such as these remain, general and comprehensive disarmament must be the goal of international striving. However, if we were to believe that an easy road will rapidly lead us to it, we would delude ourselves and would fail to seize the opportunities at hand - opportunities which seem to permit some quicker advance toward a world of peace with justice and freedom consistent with the dignity of man.

Proposals recently made by both sides can have vital meaning for international security. Among them are: to negotiate a non-aggression pact; to conclude an international agreement on the repudiation by all states of the use of force in solving territorial disputes and questions involving frontiers; to conclude an international agreement on the repudiation by all states of direct or indirect forms of the threat or use of force in their selfish political or economic interests and of agression, subversion, or the secret supply of arms; to halt the production of fissional material for military purposes and to direct nuclear production to peaceful uses; to establish inspection posts to safeguard against surprise attack; to limit nuclear striking capacity or nuclear delivery systems; to prevent proliferation of nuclear military power; to establish nuclear free zones; to cease underground testing for military purposes. In a number of instances, the proposals are sufficiently similar that agreement is possible and should be reached

As the efforts to bring about progressive disarmament through multilateral arrangements go forward, nations should be mindful of the part they can play by unilateral action. Reduction of military budgets, responsible military posture which clearly avoids the

impression of aggressive intent, reduction of standing armed forces, restraint in face of political tension, increased contribution of fissionable material to peaceful purposes, - measures such as these, ought to serve as an example and invitation to others, and thus set the stage for more formal international action.

The intermediate and smaller powers, whether they be in some manner identified with the major blocs or avowedly non-aligned, have their part to play. It is for them to press upon the great powers the need for such concessions as will advance agreement without endangering international security. In the process, they will remember that they themselves have a responsibility for disarmament and will meticulously avoid increasing their own military strength through the acquisition of armaments discarded by others. Their contribution can in some instances be determining and at all times highly significant.

We believe the times are ripe for a further advance in man's struggle against war and injustice - an advance which may be small and slow but must be sure and steady. We call upon the churches to renew and intensify their zeal for peace and, concerting their efforts with other men of good will, press upon governments measures such as we have here suggested. Let us remember and heed the words of the Apostle Paul: If it be possible, as much as lieth in you, live peaceably with all men.

(ii) Racial and Ethnic Tensions. The Rochester statement, particularly in so far as it pertained to the problem of apartheid, had been widely distributed. It had been circulated to representatives of governments at the United Nations and this section of the statement was given the status of a United Nations document.

(iii) Religious Liberty. Dr Nolde outlined the course of action taken in regard to the work of the United Nations Sub-Committee on the Prevention of Discrimination and Protection of Minorities in preparing a draft Declaration on the Elimination of all forms of Religious Intolerance. The Executive Committee generally approved the following observations and asked that this approval be recorded in the minutes:

"The United Nations Sub-Commission on the Prevention of Discrimination and the Protection of Minorities, meeting at New York in January 1964, in accordance with action of the General Assembly began work on a Declaration on the Elimination of All Forms of Religious Intolerance.

In the course of the debate, the expert from the USSR objected to the draft Declaration's failure to state clearly the right of freedom from religion in order to protect atheists. There are various assertions made during this debate with which I am in disagreement, but on the basic point at issue, I would like to make two comments - insisting that the first should at no time be quoted without the second.

(1) Freedom of religion or belief applies to all men in society, whether atheists or adherents of a religion. In this respect I agree with the USSR expert, although I do not at this moment intend to comment on the meaning of this position for the proposed Declaration on the Elimination of All Forms of Religious Intolerance. The U.N. Declaration of Human Rights in Article 18 claims that everyone has the right to freedom of thought, conscience and religion. In the same article reference is clearly made to religion or belief. I have been present at every stage of the drafting of the Universal Declaration and am convinced that the word "belief" was inserted to protect those who do not profess a religion.

The Statement on Religious Liberty, adopted by the Third Assembly of the World Council of Churches at New Delhi in 1961, asserts the following in paragraphs 3 and 9:

> " 3. Holding a distinctive Christian basis for religious liberty, we regard this right as fundamental for men everywhere.
>
> " 9. Religious liberty includes freedom to change one's religion or belief without consequent social, economic and political disabilities. Implicit in this right is the right freely to maintain one's belief or disbelief without external coercion or disability".

(2) All men have the right not only to maintain or to change their religion or belief but also to manifest it in society *). There is consequently need for co-existence of varying religions and beliefs, with every opportunity for peaceful competition. In order that a confrontation of this kind can take place, freedom of religious propaganda as well as freedom of anti-religious propaganda must be ensured by constitution, law, juridical action, and public practice.

Relevant to these observations is a monitored broadcast (not personally verified by consultation of source) by B.Maryanov of Science and Religion, on 30 January 1964:

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*) The New Delhi Statement on Religious Liberty in paragraph 8 reads:

> " 8. Freedom to manifest one's religion or belief, in public or in private and alone or in community with others, is essential to the expression of inner freedom.
> (a) It includes freedom to worship according to one's chosen form, in public or in private.
> (b) It includes freedom to teach, whether by formal or informal instruction as well as preaching with a view to propagating one's faith and persuading others to accept it.
> (c) It includes freedom to practise religion or belief, whether by performance of acts of mercy or by the expression in word or deed of the implications of belief in social, economic and political matters, both domestic and international.
> (d) It includes freedom of observance by following religious customs or by participating in religious rites in the family or in public meeting"

"Unfortunately Lenin's behest to be militant and uncompromising towards religious ideology is being wrongly interpreted as an injunction to put an end to religion as quickly as possible by administrative measures such as closing churches, suppressing religious organizations, expelling believers from the Kollektiv and generally 'laying down the law'. Such 'administrators by force' forget that the fight against religion is an ideological one ... Wrong methods of fighting religion can only do harm. They tend to intensify religious fanaticism. To be militant in the struggle against religious ideology in Lenin's sense means fighting not against the people who believe in God, but <u>for</u> them."

I am certain that Christians are eager to profess their faith from the house-tops or in the market-place, confident that truth will prevail in any competitive dialogue when the rights of proponents of all religions or beliefs are equally recognized and equally safeguarded against interference. "

(iv) <u>Cyprus</u>. Dr Nolde said that the Commission was keeping in close touch with the situation in Cyprus and would continue to watch for points at which action might be helpfully taken. Members of the Committee expressed concern for Archbishop Makarios as head of a member church as well as President of the Republic. It was AGREED -

that a cable in the following terms be sent to Archbishop Makarios signed on behalf of the Committee by the Chairman, Vice-Chairman and General Secretary:

"THE EXECUTIVE COMMITTEE OF THE WORLD COUNCIL OF CHURCHES MEETING IN ODESSA DESIRES TO EXPRESS ITS SYMPATHY WITH YOUR BEATITUDE AS ARCHBISHOP AND HEAD OF A MEMBER CHURCH OF THE COUNCIL AS WELL AS PRESIDENT OF THE REPUBLIC IN THE STRUGGLE TO MAINTAIN PEACE AND ACHIEVE JUSTICE FOR ALL THE PEOPLES OF CYPRUS STOP WE EXPRESS OUR EARNEST PRAYER AND HOPE THAT THE PRESENT DIFFICULTIES MAY SPEEDILY FIND A SOLUTION THROUGH PROCEDURES CONSISTENT WITH THE UNITED NATIONS CHARTER"

(v) In response to a question Dr. Nolde reported briefly on action which had been taken in relation to <u>Panama</u> and <u>Berlin</u>.

In thanking Sir Kenneth and Dr Nolde for their reports, the Chairman expressed the appreciation of the Committee for the vigilance exercised by the Commission and its staff in all questions affecting the churches in the realm of international affairs and religious liberty.

<u>Division of World Mission and Evangelism</u>

(a) Bishop Newbigin reported on the meeting of the Commission on World Mission and Evangelism in Mexico City, December 8th - 19th,1963. It was true to say that this was a meeting of men and women coming from the heart of the churches and including much of the most distinguished leadership in the World Council. There had been a spirit of assurance, confidence and unity in the missionary task and little evidence of any inclination to hark back to the pre-integration meetings of the International Missionary Council. Most of the delegates would testify to the fact that the meeting had been given

depth and meaning by the Bible studies with which each day had begun, and which had been regarded as the essential working basis of the four Sections.

One important aspect of the meeting had been that it faced up to the fact that in the integration discussions mission had been mainly conceived in terms of the relation between missions and overseas service; the question of the relationship between mission overseas and mission in one's own neighbourhood had received scant attention. The following action had been taken by the Commission:

> "In view of the fact that the Commission is concerned with the furtherance of the Gospel in all six continents, it is proper that all organizations primarily concerned with home missions and evangelism should also be related to the Commission. The Commission therefore recommends that wherever appropriate and feasible the national council as a whole should be affiliated to the Commission and councils so affiliated should determine which of their constituent units should be represented at Commission meetings. Where this solution is not applicable and where there are two units within a council, or two distinct bodies representing respectively missions at home and abroad, the Commission may affiliate both units or both bodies."

This recommendation would be considered at the next meeting of the Divisional Committee. It would involve a change in the basis of the Commission in that it would no longer be composed only of national councils and missionary agencies engaged in work overseas but would include in its constitutional membership agencies of home mission and evangelism.

The Commission had given approval to the working relationships which had been evolved during the past two years between its Division and the Division of Inter-Church Aid, Refugee and World Service. There was a proposal under consideration for joint representation by one staff member in the New York office of the interests in North America of both the Division of World Mission and Evangelism and the Division of Inter-Church Aid, Refugee and World Service. A recommendation concerning this would be before the meeting at a later stage.

(b) <u>Theological Education Fund</u>

Bishop Newbigin presented resolutions of the Commission concerning the extension to 30th June 1970 of the mandate of the Theological Education Fund (see Appendix III). After discussion it was AGREED -

(i) that approval be given to the recommendations of the Commission on World Mission and Evangelism covering the extension of the mandate of the Theological Education Fund to 30th June 1970, on the terms set out in Appendix IV;

(ii) that the following be appointed to the Theological Education Fund Committee:

Dr. Christian G. Baeta, Ev. Presbyterian Church of Ghana
Dr. Alford Carleton, United Church of Christ, USA
Dr. Carl-Gustav Diehl, Church of Sweden

Dr. Charles Forman, United Presbyterian Church, USA
Rev. Carlos Gattinoni, Methodist Church, Argentina
Dr. Hans H. Harms, Ev.Luth. Kirche, Hamburg
Bishop Ignatius Hazim, Greek Orthodox Patriarchate of Antioch
Dr. C.H. Hwang, Presbyterian Church of Formosa
Dr. Donald M'Timkulu, Methodist Church, South Africa
Dr. Nathan Pusey, Protestant Episcopal Church, USA
Dr. Frederick Schiotz, American Lutheran Church
Dr. W.B. Sidjabat, Huria Kristen Batak Protestant
Dr. Eugene L.Smith, Methodist Church, USA
Canon J.V.Taylor, Church of England
Prof. J.J. von Allmen, Eglise Réformée du Canton de Neuchâtel
Mrs. Mae Yoho Ward, Internat.Convention of Christian Churches

x officio: Mr. Lawrence J. MacGregor, Methodist Church, USA
Rt. Rev. John W. Sadiq, Church of India, Pakistan, Burma & Ceylon

onsultants:

Dr. W.A. Visser 't Hooft
Bishop Lesslie Newbigin
Dr. John Coventry Smith
Dr. Hans Gensichen
Dr. Marcus Ward

c) Christian Literature Fund

Bishop Newbigin asked for approval of proposals adopted by the ommission for the setting up of a Christian Literature Fund (see ppendix IV). The proposals had been formulated by an Exploratory ommittee set up by the Division of World Mission and Evangelism ollowing a Literature Consultation held at Bethel, Bielefeld, Germany n October 1962. After the adoption of an amendment to paragraph II(1) aking it clear that the resources of the Fund would be directed rimarily to Asia, Africa, Latin America, Oceania and the Caribbean, t was AGREED -

(a) that approval be given to recommendations of the Commission on World Mission and Evangelism covering the setting up of a Christian Literature Fund on the terms set out in Appendix V;

(b) that the following be appointed to the Christian Literature Fund Committee

Rev.Ewaldo Alves, Independent Presbyterian Church of Brazil
Dr. Sigurd Aske, Free Church of Norway, Ethiopia
Dr. F.L. Bartels, Methodist Church of Ghana
Dr. Donald Black, United Presbyterian Church of the USA
Rev. Emilio Castro, Methodist Church (USA), Uruguay
Miss Marian Derby, Methodist Church, USA
Rev. John Fleming, Church os Scotland, Singapore
Rev. Justo Gonzalez, Jr., Methodist Church (USA), Puerto Rico
Dr. Paul Hopkins, United Presbyterian Church of the USA
Mr. Albert Laham, Greek Orthodox Church, Lebanon
Rev. James Lawson, Eglise Méthodiste de Dahomey, Dahomey
Mr. Henry McCorkle, Protestant Episcopal Church, USA
Rev. Tomio Muto, United Church of Christ in Japan
Dr. Ernest A. Payne, Baptist Union of Great Britain and Ireland
Mr. Charles Richards, Church of the Province of East Africa
Dr. Arndt Rupprecht, Evangelische Kirche in Deutschland
Rt. Rev. John Sadiq (Chairman, C.W.M.E.,ex officio) Church of India, Pakistan Burma and Ceylon

Prof. Jacques de Senarclens, Swiss Protestant Church Federation
Mr. M.M.Thomas, Mar Thoma Syrian Church of Malabar, India
Professor Dr. J. Verkuyl, Reformed Church of the Netherlands
Canon M.A.C. Warren, Church of England, Great Britain

Consultants:

Dr. W.A. Visser 't Hooft - ex officio
Bishop Lesslie Newbigin - ex officio
Dr. Marcus Ward (T.E.F. Textbooks Programme)

(d) On the recommendation of the Commission on World Mission and Evangelism, it was RESOLVED -

(i) that the following be appointed to the Divisional Committee of the Division of World Mission and Evangelism:

Chairman: Rt.Rev. John Sadiq
Vice-Chairman: Dr. E.L. Smith

Members:

Mr. Samuel Amissah, Methodist Church of Ghana
Rev. R. Bakker, Gereformeerde Kerken
Rev. Charles Bonzon, Eglise Réformée de France
Bishop A.Buthi, Reformed Church of Rumania
Miss A.L. Fransz, Protestant Church of W. Indonesia
Rev. Adolfo Ham, Baptist Church of Cuba
Pastor H. Hellstern, Swiss Protestant Church Federation
Rev. T.E. Floyd Honey, United Church of Canada
Mr. Korula Jakob, Church of South India
Bishop Vladimir Kotliarov, Russian Orthodox Church
Most Rev. A.C. MacInnes, Church of England
Bishop Heinrich Meyer, E.K.D.
Prof. O.G. Myklebust, Church of Norway
Metropolitan Parthenios, Greek Orthodox Patriarchate of Alexandria
Rev. Titus Rasendrahasina, Church of Christ in Madagascar
Rev. Dr. Jon Regier, United Presbyterian Church, USA
Mrs. Esther M. de Sainz, Methodist Church. Argentina
Rev. Frank Short, Congregational Union of England and Wales
Dr. John Coventry Smith, United Presbyterian Church, USA
Rev. Setareki Tuilovoni, Methodist Church, Fiji
Mr. S.C. Graaf van Randwijck, Netherlands Reformed Church
Rt.Rev. E.R. Wickham, Church of England
Mrs B.R. Wyllie, Methodist Church of Australasia
Rev. Dr. Chuzo Yamada, United Church of Christ, Japan
Rt. Rev. Alphaeus H.Zulu, Church of the Province of South Africa

Consultants

Chairman of TEFC — Dr. Hans H. Harms
Chairman of CLFC — Pastor Jacques Rossel
Rt.Rev. Stephen Bayne — Dr. Virgil Sly
Dr. Margaret Blemker — Rev. Arvid Stenström
Rev. Frank Engel — Dr. David Stowe

(ii) that the following be appointed to the Committee on the Church and the Jewish People:

Rev. R. Bakker (Chairman), Gereformeerde Kerken, Netherlands
Dr. R.B. Cunningham, United Presbyterian Church, USA
Rev. W.A. Curtis, Church of England, Great Britain
Rev. R. de Corneille, Anglican Church in Canada
Dr. R.A. Eckhart, Methodist Church, USA
Rev. N.L. Ellison, Brethren, Great Britain
Dr.A. Freudenberg, Church of Hessen-Nassau, Germany
Rev. H. Grolle, Netherlands Reformed Church
Rev.L.W. Halvorsen, American Lutheran Church, USA
Rev. Göte Hedenquist, Church of Sweden
Rev. George Howlett, Church of India, Pakistan, Burma and Ceylon
Dr. G.A.F. Knight, United Presbyterian Church USA
Dr. A.Lacocque, Eglise Chrétienne Missionaire Belge, Belgium
Rev. J. Lovejoy, Church of England
The Ven. Martin Sullivan, Archdeacon of London, Church of England
Dr. C.D.F. Moule,Church of England
(or Canon H. Montefiore, Church of England)
Dr. K.H. Rengstorf, L.Evang.Church of Germany
Dr. David M. Stowe, United Church of Christ, USA
Dr. T. Torrance, Church of Scotland
Mr. Yusefzadeh, Presbyterian Church, Iran (corresponding member)

. Division of Ecumenical Action

(a) Joint Study Commission on Education

Father Verghese recalled the action of the Central Committee at its meeting in Rochester approving the setting up of a Joint Study Commission on Education. He now asked for approval of resolutions governing the work of the Commission: these had been prepared in consultation with the World Council of Christian Education. After discussion it was RESOLVED-

(i) that in anticipation of similar action by the World Council of Christian Education, the following be appointed to serve on the Joint Study Commission on Education for a period of three years from the date of its first meeting in the summer of 1964:

Dr. J.A. Adegbite, Baptist Church in Nigeria
Mr. Costi Bendaly, Orthodox Church, Lebanon
Dr. Kathleen Bliss, Church of England, U.K.
Prof. Esdras Borges-Costa, Presbyterian Church of Brazil
Archpriest Vitaly Borovoy, Orthodox Church of Russia
Mrs Takeda Cho, United Church of Christ in Japan
Prof. Olivier Clément, Orthodox Church, France
Prof. Edward Dirks, United Presbyterian Church in the USA
Mr. Philip Edmonds, Church of England in Australia
Mr. Ekoh, Evangelical Church of Gabon
Prof. Bjarne Hareide, Lutheran Church of Norway
Dr. David R. Hunter, Protestant Episcopal Church, USA
Prof. C.H. Hwang, Presbyterian Church of Formosa
Sri Kuruvilla Jacob, Church of South India
Dr. Gerald E.Knoff, The Methodist Church, USA
Vice-Chancellor Samuel Mathai, Mar Thoma Syrian Church of Malabar

Prof. J. Miguez-Bonino, Methodist Church in Argentina
Rev. David Mitchell, Methodist Church, Caribbean
Prof. C.Ellis Nelson, United Presbyterian Church, USA
Dr. Nottohamidjojo, Christian Church of Mid-Java, Indonesia
Prof. W.R. Niblett, Congregational Union of England
Prof. Gert Otto, United Evangelical Lutheran Church, Germany
Dr. Josef Smolik, Evang.Church of Czech Brethren
Miss L.M. Stewart, Church of the Province of West Africa, Sierra Leone
Prof. C.A. van Peursen, Gereformeerde Kerken, Netherlands

(ii) that the officers be authorised to nominate three persons to serve jointly with three others similarly nominated by the World Council of Christian Education as a fund-raising committee for securing the finances necessary for the approved budget of the Commission, provided that for the World Council of Churches this shall be treated as a Programme Project;

(iii) that the officers be authorized to act jointly with the World Council of Christian Education for the appointment of a full-time staff person for the work of the Commission if and when funds provided for this in the Commission budget become available;

(iv) that Dr. Kathleen Bliss be appointed, subject to similar action by the World Council of Christian Education, to act as Chairman of the first session of the Joint Study Commission, which will be requested then to elect its own chairman.

(b) Consultation with Roman Catholic Theologians on Laity Questions

Father Verghese reported on an informal and unofficial consultation with Roman Catholic theologians on Laity questions which had been held at Glion in January. Fifteen members had been nominated by the Division of Ecumenical Action and fifteen by the Comitato Permanente dei Congressi Internazionali per l'Apostolato dei Laici in Rome. Discussion had centred around the relation of the laity and the specially ordained ministry within the laos of God. A confidential report was being prepared in Rome and Geneva for circulation to participants in the consultation. Father Verghese agreed that the report should be circulated also to members of the Executive Committee.

(c) Ecumenical Institute, Bossey

Father Verghese reported on the work of the Ecumenical Institute, stressing the fact that it was assuming an increasingly importan rôle in the life of the member churches. In addition to the work of the Graduate School, the Institute carried a heavy programme of consultations and conferences covering a wide variety of interests crucial to the life of the churches: this laid a considerable burden on the Director and staff. Dr. Wolf had carried on the work of Director for the past ten years and had agreed to serve a further three years but it was not entirely certain that he would be able to complete this period. The question of the appointment of a new Directo

in due course was one which would have to be faced. One question of concern was that of securing a balanced confessional representation in the membership of the various courses, particularly in relation to Orthodox participation. There was also the increasing concern, being voiced from a number of quarters, that a Research Institute should be set up in association with the present Ecumenical Institute, possibly under the joint auspices of the Division of Studies and the Division of Ecumenical Action, where long-term study could be given to problems affecting the life of the churches.

The Committee expressed its serious concern in the issues touched upon. It was hoped that further thought would be given to these important questions with a view to report and possible action at the Central Committee in January 1965.

(d) Department on Cooperation of Men and Women in Church, Family and Society

Dr Madeleine Barot reported on plans which were being worked out for a consultation on "Relationships of Men and Women at Work". This would be held from 29th June to 4th July, during the period of the meeting of the Assembly of the International Labour Office in Geneva. A meeting of some 40 people was envisaged, representing countries at different stages of economic development; it was hoped to secure Roman Catholic participation, especially of women. Dr Barot said she would welcome names of possible participants to whom an invitation might be sent.

Division of Inter-Church Aid, Refugee and World Service

Dr Cooke reported on the work of the Division (see Appendix V).

(a) Actions concerning the implementation of the recommendations of Messrs Klein & Saks

Dr Cooke reminded the Committee that the professional study of the Division's administration and procedures by Messrs Klein & Saks had been concluded in August 1963. The Divisional Committee at its meeting in Rochester had accepted most of the recommendations made, and had requested the staff to prepare the necessary legislation for implementation, and action had been taken by the Divisional Committee in November 1963. The Executive Committee was asked to note or take action on a number of matters arising.

(i) Staff appointments

The Executive Committee noted the following report on staff appointments already authorized:

(a) that Dr. Charles Arbuthnot had accepted the post of Deputy Director and had been seconded to the World Council of Churches by the United Presbyterian Church in the USA for an initial period of three years;

(b) that the Rev. Alan A. Brash, Secretary for Inter-Church Aid in Mission and Service within the East Asia Christian Conference had been recognized as Associate Secretary for Asia within the DICARWS;

(c) that Mr Jean Fischer, formerly of the Paris Mission in Basutoland, had accepted appointment as Associate Area Secretary for Africa;

(d) that an Associate Area Secretary for the Orthodox Churches and Countries and the Near East was being sought.

(ii) Relationships of the Divisional staff to the World Council as a whole

Attention was drawn to a paper (see Appendix VI) which had been prepared in consultation with the Staff Executive Group and accepted by the Divisional Committee of DICARWS. This paper reflected ways in which it was proposed that additional staff in the Division might be of service to the World Council as a whole.

(iii) Proposal for joint DICARWS/DWME appointment to New York office.

Dr Cooke outlined the considerations which had led to the proposal that the Division of Inter-Church Aid, Refugee and World Serice and the Division of World Mission and Evangelism should make a joint appointment to the New York office of a secretary who would represent both Divisions in the USA. After discussion it was RESOLVED -

that having noted -

(a) that the Consultative Group of the Division of World Mission and Evangelism in August 1963 had authorized procedures for the nomination of a successor to Dr Carpenter in the New York office of the Division;

(b) that the Divisional Committee of the Division of Inter-Church Aid, Refugee and World Service had authorized the appointment of a New York representative for the Division;

(c) that the meeting of the Commission on World Mission and Evangelism in Mexico had requested the Division of Inter-Church Aid, Refugee and World Service to postpone action on the appointment of a New York representative in order that the possibility of a joint appointment might be explored;

and (d) that the Executive Committee of DICARWS had agreed to this request,

the Executive Committee -

authorize the Directors of the two Divisions, in consultation with the officers of the Central Committee and of the US Conference for the World Council of Churches and after such consultation as may be necessary with the concerned Divisions of the National Councils of Churches in the USA and Canada, to bring a nomination to the July meeting of the Executive Committee for the appointment of a Secretary in the New York office to serve the interests of both Divisions, and

invite the Divisional Committee of DWME and the US Conference for the WCC to consider, and consult with

the officers of Central Committee regarding, the mutual relations of the two WCC offices in New York.

(iv) Latin America

Dr Cooke reported that with regard to Latin America the work of the Division would be carried out for the time being in collaboration with the Latin America Commission on Church and Society (Junta). This body had been constituted by a number of Christian councils in Latin America. The Division would help to provide a full-time secretary for the Commission and a Secretary for Inter-Church Aid. The approach of the WCC through the Division to Latin America was being made in cooperation with the Department on Church and Society.

(v) Service to Refugees.

On the recommendation of the Divisional Committee it was RESOLVED -

(a) that the Refugee Service be reorientated so that the Secretary for Refugees in the Division, who is also the Director of the Refugee Service, shall be responsible for the work of the Division in the whole refugee field;

(b) that a study should be made to see which appointments of present senior executive field officers should be submitted for approval by the Executive Committee of the WCC, on recommendation from the Divisional Committee;

(c) that all future appointments falling within the agreed definition of senior executive field officers should be made, in recommendation from the Divisional Committee, by the Executive Committee of the WCC;

(d) that a study should be made of the responsibility of the WCC for retirement pensions for members of the field staff of the Service to Refugees and proposals submitted to a future meeting concerning the manner in which those responsibilities can be met.

(vi) The Project System and Special Assistance for Social Projects (SASP)

(A) The Executive Committee took note of the following report of the Divisional Committee regarding the work of SASP:

(a) that in the development of the Project System the Division of Inter-Church Aid, Refugee and World Service should help the national councils of the countries initiating projects to develop national strategies within which the requesting church might determine the requests;

(b) that the staff is seeking to implement this proposal in one or two countries experimentally;

(c) that all special projects will be henceforth the responsibility of SASP, although the relationship of the Division to SASP will remain unchanged.

(B) It was RESOLVED -

that the Executive Committee approve the following recommendations of the Divisional Committee:

(a) (1) that the SASP Committee be enlarged to include experts from other fields, some business and banking men, etc.;

(2) that SASP decide from time to time on areas of technical services, in which projects may be grouped: e.g. newspapers, agricultural and rural social work, urban social work including community centres, vocational and manpower training, and medical;

(3) that having decided on these areas of technical service, SASP should create panels composed of experts and designated to assist SASP in carrying out its mandate in these fields. While these panels would have a certain measure of initiative and freedom of action, the responsibility for decision and action on their recommendations would rest with the full SASP Committee;

(4) In all these considerations the panels should have in mind the mandate "Providing opportunities for developing the understanding, skills and leadership needed".

(b) While the projects for SASP action would be selected and presented to SASP in the ways outlined in the SASP Committee mandate, it would be the responsibility of the appropriate panel on the request of SASP to make recommendations which project should be undertaken. Experts may be secured on a retaining fee basis to advise those dealing with the projects.

(c) That besides the present services of the Division the Area Secretaries and such other staff of the Division as from time to time may be required shall be available to SASP, together with such WCC staff as may be designated in projects for which SASP accepts responsibility.

(d) That a sum of money be made available by DICARWS to be put at the disposal of SASP. It would be the responsibility of the SASP Committee to decide on the allocation of this money to the panels on the basis of budgets proposed by them for financing the necessary services and project developments. Under exceptional circumstances part I of a project be separable from the complete project and, involving no further commitments of the SASP funds, may be undertaken. But it remains the responsibility of DICARWS to seek the resources for the project.

(e) That in selection of the projects SASP should have special regard to the number of projects to be undertaken in the initial period and to the fair distribution of those selected between the continents.

(f) That in handling the SASP projects the SASP Committee may, subject to the agreement of the churches involved, fulfil its responsibilities as defined in the original mandate and as developed above in one of four ways:

i. by itself as the agent of the Division concerned;

ii. by turning to one of the related Inter-Church Aid agancies to carry out a project on the understanding that it does so on agreed terms, which may include continuing technical supervision and advice by SASP * (* WCC Central Committee, Rochester, August 1963);

iii. by asking a National Christian Council, a regional council or church to carry out the project;

iv. that in the area of the projects where a church synod or a council committee could not be expected to be responsible for such undertakings, special boards be created with the possibility of incorporation and representing both the church and the community to develop, supervise and report on each project or group of projects.

(g) In addition to taking responsibility for SASP projects in the manner indicated above, SASP may be requested to examine and give technical advice on regular projects, prior to their adoption; when this procedure is followed, the responsibility of SASP will cease when it has studied and given its advice on such regular projects.

(C) It was RESOLVED -

that the following be appointed to SASP Committee:

Members: Mr A.P. Barnabas
Mr S.B. Ngcobo
Mr Henry Wiens

Consultants: Sir Hugh Foot
Dr Bruno Muetzelfeldt

b) Relationships of the Division with the Division of World Mission and Evangelism.

On the recommendation of the Divisional Committee it was RESOLVED -

that the Executive Committee approve the proposals concerning working relationships between the Division of World Mission and Evangelism and the Division of Inter-Church Aid, Refugee and World Service as agreed by the respective Divisional Committees (see Appendix VII).

(c) All Africa Emergency Appeal

Dr Cooke drew attention to a memorandum concerning the situation in Africa and the proposal of the Executive Committee of the Division that an Initial Emergency Fund be launched to deal with appeals arising from present emergencies in Africa and making a comprehensive provision for the future (see Appendix VIII). After discussion, it was RESOLVED -

> that the Executive Committee, meeting in Odessa, agree on the recommendation of the Executive Committee of the Division of Inter-Church Aid, Refugee and World Service, to endorse an appeal for $ 1,000,000 for the victims of emergency situations in Africa, and commend this appeal to the churches.

(d) Aid to Cuba

Dr Cooke reported on the situation existing in Cuba where many churches were cut off from contact with their sister-churches in other countries. The Division had been in close touch with the Division of World Mission and Evangelism regarding possible action. After discussion, it was agreed that -

- having received reports of the situation of the churches in Cuba and of discussions which representatives of the World Council of Churches have had with leaders of the churches in Cuba, and
- having received a proposal from representatives of churches which formerly carried responsibility for aid to the churches of Cuba that in present circumstances the World Council should accept responsibility for aiding Cuban churches in financial and other ways, and
- having received from the Council of the Evangelical Churches of Cuba indication of its willingness to administer such inter-church aid on behalf of its several member churches,

the Executive Committee RESOLVE:

(a) that the World Council of Churches accept responsibility for aiding Cuban churches in this period of transition;

(b) that the Division of Inter-Church Aid, Refugee and World Service, in consultation and cooperation, be responsible for implementing this action;

(c) that the Division of Inter-Church Aid, Refugee and World Service be authorized to provide the administration of this enterprise.

13. Future meetings

(a) Central Committee

Dr Visser 't Hooft reported that following the decision at Rochester to hold the next meeting of Central Committee in Africa, preferably in a French-speaking area, an invitation had been received through the Rev. Jean Kotto to meet in Cameroun. Mr Jean Fischer (Secretary-designate in the Africa office of the Division of Inter-Church Aid) had visited Cameroun on behalf of the Council to investigate the facilities available. Taking all the circumstances into account, it did not seem advisable on this occasion to hold the meeting in Cameroun though it was hoped that some of the smaller meetings related to Central Committee might be held there. An

approach had then been made to Sir Francis Ibiam who had indicated at Rochester that an invitation might be forthcoming from Nigeria should this be desired. He was happy to report that Sir Francis had brought with him a cordial invitation for the Committee to meet in Nigeria.

It was RESOLVED -

(i) that the Executive Committee keenly regret that technical difficulties make it inadvisable to accept the generous invitation to hold the next meeting of Central Committee in Cameroun;

(ii) that the Committee gratefully accept the invitation extended through Sir Francis Ibiam to hold the next meeting of Central Committee in Nigeria (January 12-21,1965).

(b) Executive Committee

The Chairman reminded the Committee that its next meeting would be held in Tutzing, Germany, from July 27 - 31.

Report of Finance Sub-Committee

Dr Niemöller presented the report of the Finance Sub-Committee. The report is set out below and the action of the Executive Committee is recorded after each section.

I. First Estimate of Actual Revenue and Expenditure on General Budget for 1963

"1. The first estimate of actual expenditure on the General Budget in 1963 is about $ 781,000, against an approved level of expenditure of $ 765,000. Income for 1963 is estimated at about $ 765,000. These figures suggest that, whereas at the Central Committee meeting in August 1963, a deficit of about $ 5,000 was anticipated, there may in fact be a deficit on the year's operations of about $ 16,000.

2. It has not previously happened in the experience of the World Council that actual expenses have exceeded the approved level by a margin as great as is suggested by the above figures. In 1963 expenses were unexpectedly high at a number of points and there were few compensating items within the budget on which there was under-expenditure. The Finance Sub-Committee received a report on the budget items which were overspent and the special reasons for these over-expenditures.

3. Final figures for 1963 will, of course, be presented to the Executive Committee meeting in July 1964."

The Executive Committee took note of this information.

II Special Reserve

"4. Following the authorizations granted by the Central Committee in August 1963, the position in respect of the Special Reserve now appears as follows:

Balance on Special Reserve at December 31,1962		$ 37,332
Estimated charges against that balance:		
Deficit on Montreal Assembly	$ 20,123	
Travel subsidies to Mexico CWME meeting	8,078	
Expense for accounts system experts	4,614	32,815
Balance remaining available		$ 4,517

That balance can be applied against, but will clearly not be adequate to cover, the deficit on the operations under the General Budget in 1963. On present estimates, the 1963 deficit will amount to about $ 16,000 and would be reduced by the application of the net balance on the Special Reserve to about $ 11,500."

The Executive Committee took note of this information.

III Suggested Approved Level of Expenditure for 1964

"5. The Central Committee meeting in August 1963 gave authorization for a General Budget totalling $ 871,000 for 1964, notwithstanding the fact that on estimates of income available at that time, expenditure at that level would involve a deficit on the 1964 operations of about $ 56,000.

6. Income for 1963 is at present estimated at $ 765,000. The contribution of EKD will be increased in 1964 by $ 53,750 and a special contribution from the Church of Hessen and Nassau of $ 12,500 has also been received. Income in 1964 may thus be about $ 831,000.

7. It would thus appear that if a level of expenditure of $ 871,000 is authorized, there is likely to be a deficit of the order of $ 40,000 on the General Budget operations in 1964.

8. The Finance Sub-Committee examined a suggested revised level of expenditure for 1964 presented in detail and based on the budget approved by the Central Committee in August 1963 but revised in the light of subsequent developments. The Finance Sub-Committee agreed to recommend:

> that the suggested revised level of expenditure under the General Budget for 1964 totalling $ 871,000 be approved".

Dr Moses asked whether the adoption of the recommendation implied facing a deficit of $ 40,000 on 1964 operations. Dr Niemöller confirmed that this was the position and suggested that the following item should be received before the Executive Committee acted on the above recommendation.

IV General Budget 1965

" 9. The Central Committee in August 1963 requested all member churches to make an increase in contributions beginning in 1965. Two alternative possibilities were suggested - an increase in contribution of 15% in 1965 and a further increase of 3% per annum in each of the three years 1966/68 or an increase in contributions of 19½ % in 1965, the increased level to be maintained for the three years 1966/68. Normal member church income for 1964 is estimated at a little less than $ 800,000. If all member churches made an increase of 19½ %,

income in 1965 would rise by about $ 155,000. A number of assurances of increased contributions in 1965 have been received but it is too early to make a sound estimate of the actual increase which may be expected in 1965.

10. Expenditure under the General Budget in 1965 will show a further increase by comparison with 1964. The reasons are that a number of authorized posts which are vacant for part or all of 1964 may be occupied for the full year 1965, that there will be a Central Committee meeting in 1965 and none in 1964, and that the installation of punched card accounting procedures will also involve increased expense. A first rough estimate of 1965 expenditure suggests:

Estimated expenditure at 1964 level		$ 871,000
Evaluation of above-mentioned increases		29,000 - 39,000
		900,000 - 910,000
Estimated deficits brought forward:		
from 1963	$ 11,500	
from 1964	40,000	
		51,500
		$ 951,500 - 961,500

These estimates do not make any provision for the possible effects of continuing inflation.

11. Since normal income in 1964 is estimated at about $ 820,000, an increase of about $ 130-140,000 in member church contributions would be needed if total expenditure and the accumulated deficits from 1963/4 are to be covered and an increase of $ 80-90,000 merely to cover total estimated 1965 expenditure. The Finance Sub-Committee considered that an important part - at least one half - of the accumulated deficit should be covered in 1965, though a part might, in the light of the discussion in Central Committee, be carried forward to be covered in 1966/7. The Finance Sub-Committee noted that this implied need for an increase in member church contributions in 1965 of the order of $ 105 - 115,000, as compared with a maximum increase of $ 155,000. Such an increase cannot yet be regarded as assured, although it is quite possible. The Finance Sub-Committee therefore foresees need for careful control of expenditure to keep the total, if possible, below the level indicated in paragraph 10 and suggests that member churches be urged to make every effort to respond to the request made by the Central Committee in August 1963 for increased contributions."

Bishop Lilje enquired what exactly would be implied by a decision such as that recommended in para 8 involving a deficit of about $ 40,000. Dr. Niemöller explained that the hope was that the response of the member churches to the request made by the Central Committee at Rochester for increased contributions would produce income adequate to clear the deficit in 1965 and the following one or two years. Dr. Fry recalled that the Central Committee had authorised a budget level for 1964 of $ 871,000 in the knowledge that this might involve a deficit of $ 56,000; the Executive Committee would otherwise not have power to authorise an expenditure level implying

such a deficit. Sir Kenneth Grubb suggested an amendment making the position more explicit and the Executive Committee AGREED:

> that, while recognising that there is likely to be a deficit of about $ 40,000 on operations under the General Budget in 1964, the suggested revised level of expenditure under the General Budget for 1964 totalling $ 871,000 be approved.

V Personnel Questions

"12. The Finance Sub-Committee discussed a recommendation based on the increase in the cost of living index in Switzerland in 1963, for a general increase in salaries at Geneva headquarters and agreed to recommend:

> that the Executive Committee approve the proposed increase in salaries for staff at Geneva headquarters retroactive to January 1, 1964.

Provision for the expense resulting from this increase in salaries is included in the suggested level of expenditure for 1964 totalling $ 871,000 and recommended for approval under III above."

The Executive Committee APPROVED the above recommendation.

b) Individual questions

"13. The Finance Sub-Committee examined three cases of members of the Secretarial Staff who had completed a period of three years service since the last occasion when payment of fares for home leave for their families was authorized and one case of a Secretarial Staff member eligible for a dependant relative allowance. The Finance Sub-Committee granted authority for allowances in these four cases."

The Executive Committee received this section of the report as information.

VI Division of Inter-Church Aid, Refugee and World Service

"14. The financial aspects of the Division's work were reviewed by the Executive of the Divisional Committee during the week preceding this meeting. The Divisional Committee is responsible for the detailed supervision and control of the Division's activities and the Finance Sub-Committee received the report summarised below for information.

a) Service-Programme - First estimate of actual revenue and expenditure for 1963

15. The budget for the Service Programme for 1963 amounted to $ 1,359,800. The provisional figures show total expenditure of $ 1,330,900 and income of $ 1,298,100 and thus indicate a possible deficit of about $ 32,800. It is possible that some retrospective contributions will yet be received, reducing the deficit. Should that hope not be realised, the Division has an Unappropriated Balance built up from surpluses in earlier years, sufficient to cover the deficit. Revenue in 1963 again shows an increase to the highest level yet reached."

Dr. Fry pointed out that this represents a remarkable

achievement. The Division's activities rose in earlier years to a high level to meet emergencies and yet that level was exceeded in subsequent years. Dr Blake reported that there was some anxiety about the further increased level of needs for the 1964 Service Programme totalling $ 1,506,300. There was no falling off in interest but nonetheless some difficulty in securing increased support for this type of programme in some countries. The Division hoped however that, particularly in certain countries, increased contributions might be forthcoming and that the full budget might be raised.

b) Service Programme - 1964 Budget

"16. Operations for 1964 are being conducted on the basis of the budget totalling $ 1,506,300 approved by the Central Committee in August 1963. Revenue adequate to cover the full budget is not yet fully assured but discussions concerning increases in certain contributions are continuing and the position will be kept under review by the Divisional Committee.

17. Dr Cooke reminded the Committee that the Service Programme budget, financed by church support, is the foundation of the whole work of the Division and makes possible the inter-church aid work, the relief programmes in cases of natural disaster or other emergencies and all other activities.

c) Service to Refugees - First estimate of actual revenue and expenditure for 1963

18. Total expenditure on the operations of the Service to Refugees - the largest single item within the Service Programme - was, according to the provisional figures, $ 1,130,746 in 1963. To cover this expenditure, it was necessary to draw $ 618,334 from the Service Programme budget, or $ 35,666 less than the provision in the budget of $ 654,000. In addition, there was expenditure on refugee projects in 1963 totalling $ 1,408,950 and financed to the extent of $ 922,749 from church sources, including World Refugee Year, and $ 486,201 from other sources.

d) Service to Refugees - 1964 budget

19. A budget for the 1964 operations of the Service to Refugees has been approved by the Divisional Committee and an examination of the position by the Executive of the Divisional Committee in the week preceding this meeting indicated that operations are being conducted within the limits of the budget.

e) Travel Loan Funds

20. Reports on both the main Travel Loan Fund (Revolving Fund) and the smaller WCC Travel Loan Fund show a satisfactory financial position at the end of 1963 and the forecast position through 1964 is also entirely satisfactory."

The Executive Committee received this section of the report as information.

VII Division of World Mission and Evangelism

a) Revenue and Expenditure for 1963

"21. It was not possible to produce consolidated figures for New York, London and Geneva for this meeting, but it is foreseen that the accounts which will be presented in July, will show figures close to budget levels.

b) Meeting of Commission on World Mission and Evangelism, Mexico City, December 1963

22. Accounts for this meeting are also not yet available and will be presented in July."

The Executive Committee received this section of the report as information.

VIII Commission of the Churches on International Affairs

"23. A provisional statement of revenue and expenditure for CCIA for 1963 shows that expenditure exceeded revenue by about $ 1,150. That deficit can be carried by the working balance of $ 7864 brought forward from previous years."

The Executive Committee noted this information.

IX Ecumenical Press Service

"24. Accounts for 1963 are not yet available but it is foreseen that it may be necessary for the WCC subsidy for that year to be raised $ 1-2,000 above the budgeted level of $ 5,000. The financial position of EPS is at present under review by the Information Department, in consultation with the Publications Secretary, and proposals for future policy should be available in time for the July meeting of the Executive Committee."

The Executive Committee noted this information.

X Fourth World Conference on Faith and Order, Montreal, July 1963

"25. The provisional accounts for this conference show expenditure of $ 71,882 and revenue of $ 51,759, against the budget of $ 63,000. Thus they indicate a deficit of about $ 20,150 resulting to the extent of about $ 11,250 from short-fall of income and of about $ 8,900 from over-expenditure. The major factor explaining the short-fall of income was that, whereas it had been hoped to secure as a gift the use of simultaneous interpretation equipment, this hope was disappointed and the Canadian host committee had to bear the rental expenses of about $ 10,000; as a result no contribution could be made to the central budget. There was discussion of the over-expenditure and the Finance Sub-Committee expressed the view that procedures for the preparation and control of conference budgets should be reviewed and improved. As indicated under II above, the deficit will be covered, under Central Committee authorisation, from the Special Reserve."/

Dr Carleton asked whether the Executive Committee could be assured that this study would be completed in time to prevent a similar financial problem arising in respect of the 1966 Conference on Church and Society. Mr Northam gave assurance that this would be done but drew attention to the fact that some of the problems arose during the holding of the conference and to the difficulty of dealing with such unforeseen situations.

XI Investment Portfolios

"26. The Finance Sub-Committee examined reports on the investment portfolios against the General Reserve and against the Fourth Assembly Reserve and also the Revolving Portfolio. The Finance Sub-Committee adopted certain recommendations for modifications in the portfolios and otherwise generally approved the administration of them."

The Executive Committee noted this information.

XII Programme Projects 1963/68

"27. During the past year, support has been sought for the Programme Projects totalling $ 565,000 authorised by the Executive Committee in February 1963 or at earlier meetings and to be carried out during the coming four or five years. Support totalling $ 81,000 is now fully assured and further support totalling $ 287,500 can be considered highly probable. These two figures give a total of $ 368,500 and it would therefore appear safe to say that half of the total amount or $ 282,500 is now assured.

28. Some of the projects included in the list must be undertaken or started in the very near future or else either dropped entirely or seriously delayed. The Finance Sub-Committee agreed, on the basis of a recommendation from the Staff Executive Group, to recommend:

> that authority be given for expenditure to be committed for not more than one half of the total list of Programme Projects (i.e. $ 282,500) and that authority be granted to the Staff Executive Group to determine priorities and to decide which expenditures should at this time be authorised."

The Executive Committee approved the recommendation in paragraph 28 with the addition of a note suggested by Dr. Blake indicating that all designations by donors earmarking their gifts for particular projects would, of course, be fully respected.

XIII Mechanisation of Accounting System

"29. The Finance Sub-Committee recalled the previous discussions of this problem and was informed that the expert study had been completed and that the conclusion was that IBM punched card accounting procedures should be introduced. It was estimated that this might involve increased annual expenditure by the Department of Finance and Administration of $ 18 - 24,000 and therefore, on the basis of the present allocation of costs, additional expense of up to $ 8,000 p.a. on the General Budget. The justifications for the increased espense are as follows:

a) the volume of work continues to grow and it is becoming increasingly difficult to maintain control of the situation and to produce adequate and timely information by present procedures;

b) the IBM system, when introduced, should permit more speedy and more adequate production of information as a basis for policy decisions, and should make it possible to face further problems of growth of work. The system should further be capable of extension to cover other problems which are also growing and becoming increasingly difficult to handle by manual methods;

c) although the cost of machine rental will not be compensated by a saving of staff costs, it is reasonable to suppose that the mechanised system will permit the handling of a growing volume of work in accounts and other units without the increases of staff which would become necessary if the workcontinues to be done manually.

30. The Finance Sub-Committee was informed that the Executive of the Divisional Committee of DICARWS had expressed a willingness to cover all expense in 1964 related to the installation and operation of IBM punched card accounting if the Executive Committee should authorise the introduction of such a system and provided that, from January 1, 1965, all operating costs will be borne by the various budgets of the WCC in proportion to the call made on the services of the Department of Finance and Administration. The Finance Sub-Committee took grateful note of this offer and also noted that the estimates of expenditure under the General Budget in 1965, given earlier in this report, include provision for the estimated increased expense related to the General Budget from January 1, 1965. The Finance Sub-Committee agreed to recommend:

i) that authority be granted for the introduction of IBM punched card accounting at Geneva headquarters, for the renting of the necessary machines and equipment and for the engagement of the necessary skilled staff for the operation of this system, involving an increase in total expenditure by the Department of Finance and Administration estimated at $ 18 - 24,000 p.a.; and

ii) that power be delegated to the Chairman of the Finance Committee to authorise the signature of a contract for the rental of the necessary machines and equipment from IBM, if action is needed before the next meeting of the Executive Committee."

The Executive Committee APPROVED the recommendations in paragraph 30.

XIV Authorisation of Istanbul Office

"31. The Finance Sub-Committee, having been informed that such a resolution is needed in connection with relations with the authorities in Turkey, agreed to recommend:

that the Executive Committee resolve to authorise the maintenance of an office of the Service to Refugees of the World Council of Churches in Istanbul, Turkey, responsible for carrying out activities for assistance to and care for refugees in that country."

The Executive Committee approved the recommendation in paragraph 31.

XV New Building at Ecumenical Institute

"32. The gifts so far received for the above project, plus interest earned, total Fr 730,500. A further gift of about Fr 21,500 is expected in 1964 and would raise the total amount to Fr 752,000. At the Central Committee meeting in August 1963, it was noted that building costs were estimated at Fr 675,000 and authority was given to spend an amount not exceeding Fr 60,000 for equipment for the new buildings. A careful review of the cost of the buildings and the expenses for equipment incurred under the above authorisation indicates that total expenses will be about Fr 731,500, leaving an amount of Fr 20,500 uncommitted. That uncommitted amount will be increased by any interest earned in 1964, which may amount to another Fr 2 - 3,000.

33. The construction of the buildings has been finished and the library is now in use. The equipping and the furnishing of the meeting room are well advanced.

34. Now that the buildings are finished, it is clear that it would be most desirable to buy new chairs and desks for the meeting room at a cost estimated at Fr 16,000 rather than to transfer the old ones from the old meeting room. There is also need for a complete overhaul of the IBM simultaneous interpretation equipment which will cost about Fr 5,000. Thus to meet both of these needs would involve an estimated additional expenditure of Fr 21,000. The Finance Sub-Committee noted with satisfaction that this project is nearly completed and fully financed and agreed to recommend:

that authority be given for further expenses estimated at Fr 21,000 to be incurred for furnishing the meeting room and a general overhaul of the IBM equipment at the Ecumenical Institute."

Dr. Bliss gave expression to the general satisfaction felt by the Executive Committee on receiving this encouraging report and at her suggestion, the Executive Committee AGREED to send a message of thanks and congratulations to Prof. Wolf. The Executive Committee then APPROVED the recommendation in paragraph 34.

XVI Headquarters Properties

a) Revenue for Headquarters Properties Fund

"35. The total gifts received and assured for the Headquarters Properties Fund up to December 31, 1963 amounted to about $ 2,866,000. Interest earned and exchange differences up to December 31, 1963 amounted to about $ 209,000. It seems probable that further interest earnings may amount to at least $ 25,000. The total resources available for covering the cost of the new headquarters would thus appear at present to be about $ 3,100,000 (about Fr 13,270,000).

b) Actual and Estimated Costs

36. A deduction must first be made from the available resources for expenses incurred before the final decision was made to go ahead with the plan for the construction of the present building. They amounted to about Fr 850,000, so that about Fr 12,420,000 may be available for the construction of the new headquarters properties.

37. All cost estimates have been reviewed again during the second half of January 1964. Costs and prices continue to rise in Switzerland and the last part of the construction programme covers those elements which are the most difficult accurately to estimate - the chapel, assembly room,, etc. Whereas last July it was estimated that the total cost would be about Fr 12,000,000, present estimates suggest a figure of about Fr 12,600,000 as a safe estimate of final costs. That figure of course exceeds by Fr 180,000 the available resources as suggested in the preceding paragraph.

38. The Finance Sub-Committee discussed the problem arising from this report and considered whether economies or deferral of some elements of expense should be sought, since expense may exceed available resources. It was felt that the margin of Fr 180,000 by which expense estimates exceed estimated resources was not great enough to justify such action and agreed to recommend:

i) that the authority granted to the General Secretariat to let contracts for the new headquarters properties be raised from the present level of Fr 12,000,000 to Fr 12,600,000;

ii) that staff be requested to prepare for and present to the July meeting of the Executive Committee carefully revised estimates of revenue and costs as a basis for consideration of whether additional gifts should be sought; and

iii) that staff be requested to examine what element of the buildings or the equipment and furnishing might be the object of special designated new gifts."

Dr. Fry pointed out that the estimate of Fr 12,600,000 for total costs is a prudent one and actual total costs might be lower. Dr. Blake pointed out that there is no liquidity problem, since payment of bills will not be completed until 1965. He suggested that it would be best to go ahead now and review the position again in July. The Executive Committee APPROVED the recommendations in paragraph 38.

c) Progress of Construction

"39. In general, the construction programme has continued well, though, as is normal in construction programmes in Geneva in these days, some further delays have been experienced. The position now appears as follows:

a) the three wings of offices and that part of the center block which will contain the staff canteen and the committee rooms should be completed and ready for occupation at Easter - i.e. end March 1964;

b) the removal to the new headquarters will take place at that time;

c) that part of the center block containing the main entrance hall and exhibition area and the General Secretariat and the library - which is a separate building - should both be completed by the end of July 1964; and

d) the chapel and main Assembly Room should be completed by the end of 1964. It is however clear that the tapestry will not be available by the end of 1964 and it is not sure whether the stained-glass windows for the chapel will be available by that time. The foregoing statement therefore relates rather to the basic construction, equipment and furnishing of those two elements of the building.

40. Good progress has also been made in the choice of the design for the tapestry for the main Assembly Room. A first rough sketch of the design has been generally approved by the sub-committee named by the Executive Committee and by Mr. Dillon and is now being further developed by Mr Einar Forseth."

Dr Carleton asked whether the cost estimates included provision for removal costs. Mr Northam replied that these costs had been foreseen and separately budgeted. Dr Fry asked when the dedication of the new buildings was foreseen. Mr Northam replied that it was probable that the main dedication would take place only when the whole building, particularly the Chapel, was completed, though some ceremonies would also be held as parts of the building were occupied.

Department of Information: Future of Broadcasting and Film Service

Mr Maury reported on plans for the future of the Broadcasting and Film Services of the Department of Information and presented a memorandum giving background information concerning budget and personnel (see Appendix IX).

(a) It was noted that the arrangement by which the Rev.Michael de Vries served in the Department of Information in a dual capacity both for ecumenical information through broadcasting and in assisting the constitution of the World Association for Christian Broadcasting would come to an end on July 31st, 1964. It was further noted that the proposal that he be appointed as full-time Secretary for Broadcasting and TV Services in the Department as from that date and that the post be included in the General Budget would be considered by the Staffing Sub-Committee.

It was AGREED -

that an expression of gratitude to the Division of World Mission and Evangelism for its generous grant towards the cost of the appointment of the Rev. Michael de Vries during the past two years be recorded;

and further -

that the Executive Committee express its satisfaction that the World Association for Christian Broadcasting had reached the position where it was able to appoint a full-time Executive Director, and its appreciation of the action of those Boards and Churches which had made this financially possible.

(b) (i) It was RESOLVED

that the Department of Information be authorized to establish a revolving fund of $ 25,000 for ecumenical information through broadcasting, TV and film, to finance self-liquidating projects, on the understanding that contributions for the constitution of such a fund would be requested exclusively from potential clients of the Department in this field, i.e. radio and TV stations and companies, and information or mass communications offices of churches and Christian organizations.

(ii) It was noted -

that Mr Charles Parlin and Dr James Kennedy had accepted responsibility for raising funds, especially in the USA, from other sources than the churches for the equipment in the new headquarters of the WCC of a photolaboratory and a sound studio, in accordance with the authorization given by the Executive Committee at its meeting in February 1963.

(iii) It is understood that all projects referred to under (i) and (ii) above will be carried on after due clearance with the finance officers of the World Council and of churches concerned, and in conformity with the procedures foreseen for Programme Projects.

16. Committee on WCC Structure

It was RESOLVED -

(a) that the Rev. David Paton be appointed to the Committee on WCC Structure, in place of the Rt Rev. David Say, who had indicated his inability to serve;

(b) that the Chairman and Vice-Chairman of Central Committee be ex officio members of the Committee;

(c) that the General Secretary and Assistant General Secretary be consultant-members of the Committee;

(d) that the Associate General Secretaries and the Chairmen of Divisional Committee be called upon for consultation as required.

17. Applications for membership

Dr. Visser 't Hooft gave an interim report on applications for membership and associate membership received from the following churches, but suggested that these should be dealt with at the next meeting -

(a) Applications for membership

(i) The Presbyterian Church in Japan
(ii) The Chinese Church in Indonesia

(b) Applications for associate membership

(i) The Church of Christ in the Upper Nile
(ii) The Evangelical Presbyterian Church of Portugal
(iii) The Methodist Church in Portugal

Correspondence was proceeding regarding possible applications from the Evangelical Lutheran Church in Tanganyika and the Church of Serbia.

Race Questions in South Africa

In response to a question Dr. Visser 't Hooft reported that a working group in Geneva was keeping in close touch with the situation in South Africa concerning racial segregation; the position remained a grave one. Arrangements were well in hand for the inter-racial consultation in Mindolo referred to in Mr. Hayward's report; funds to cover the cost of the meeting had been secured by Dr Bilheimer and it was hoped to secure the attendance not only of church leaders but of representative Christian laymen. Plans were under consideration by the Churches in Holland for the sending of a delegation to South Africa and if this became possible it was hoped that there would be opportunity for pastoral and fraternal conversations on the basic issues involved.

Staffinc Committee

The Staffing Committee met during the course of the meeting and presented its report at a confidential session. It was RESOLVED -

(a) that the report of the Staffing Committee be adopted;

(b) that the General Secretary be asked to write on behalf of the Committee to Dr Charles Ranson expressing appreciation of his service in connection with the Theological Education Fund and as Director during the first period of its work;

(c) that approval be given to the recommendation of the Staff Executive Group that a third category of position in the staff be created, to be known as "Administrative Staff", appointments to be made by the General Secretary.

(The minutes of the Staffing Committee are being circulated separately to Executive Committee members only).

Messages

Dr. Visser 't Hooft read messages of greeting from the Mayor of Florence and from the Archbishop of Melbourne.

The meeting closed with a period of worship conducted by Dr. Payne.

At a farewell dinner the Chairman voiced the gratitude of the members to Metropolitan Nikodim and the Holy Orthodox Church of Russia for the generous arrangements that had been made for the reception of the Committee. The meeting would remain a memorable one for all who had participated in it.

During the course of the meeting the Executive Committee met in closed session to consider the question of the nomination of a successor to Dr. Visser 't Hooft.

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REPORT ON THE SECOND SESSION OF THE VATICAN COUNCIL II

Nikos A. Nissiotis

It is difficult for all observers of the Vatican Council to give an greed picture and criticism of it, for the Council's work has many aspects nd the observers show a particular interest in those aspects which meet the xpectations of their own tradition; there are however some points on which on-Roman observers give a similar criticism. This is true especially with egard to the Schema and discussion on Ecumenism for those observers who lready have experience of ecumenical work in the W.C.C. Apart from this here are some points that all non-Roman Churches can criticise in common, hough from a different angle and on different bases.

a) Those who were at both sessions remarked that there was a slight ifference between the prevailing spirit in the Council. According to these oservations the first session was characterised by a far more open spirit and reater spontaneity than the second session. Many attribute this change to he different attitudes of the two Popes, John XXIII being more charismatic nd pastoral, while Paul VI is more systematic, austere and precise. It can e that there is a great deal of truth in this remark, but it should be added hat the first session was the first contact of the Fathers and as such a otally new event so that their hearts were filled with the joy of being all ogether in the same place and with one accord; whereas the second session ad to enter seriously into the work and the real issues facing Roman Catholicism.

b) Reports on the Council differ according to the particular aspects hat are selected. The observer will have a different picture of the Council f he looks only at the schemata, or if he studies the criticisms expressed y the Fathers, or if he goes by the private meetings with groups of bishops r the meetings with the members of the Secretariat for the Promotion of Christian nity once a week. By this remark I wish to emphasise that we have no easy eans at the moment of giving a definite picture of the Council as a whole. e are in a period of expectation and wondering especially concerning the adoption nto the schemata of some very radical criticisms made by the Fathers during he second session.

c) What has the Council achieved up to now? It discusses two kinds of chemata: constitutio and decretum. From the first category the Council has fficially promulgated the Constitution on the Divine Liturgy and from the econd category the Decree on the Communications Media. It discussed also rom the first category the Schema on the Ecclesia, and from the second the chemata on the Bishops and on Ecumenism. We must not forget that the Schema n Divine Revelation which was discussed and caused such diversity of opinion uring the first session did not come back during the second session, but it s very probable that it will appear again in the third session, following he remark made by Paul VI in his closing speech of the second session.

Though it looks as if the Council has achieved very little, indicating slow method of work, it is however true to say that the most valuable part f its work is the opportunity it gives for discussion amongst the bishops nd the nature of this discussion. When we speak of discussion, we must lways keep in mind that this is not what is usually meant by the word, because lmost all the speakers use prepared texts and do not refer immediately to ne another's remarks because they speak according to a pre-arranged list resented at the beginning of each plenary session by the General Secretary. ut there are always later reactions to ideas expressed (three or four days

later) which make this succession of speakers more interesting. Only in one case did we have during the second session a direct encounter; it occurred when Cardinals Frings and Ottaviani spoke, for they were the only ones to speak without prepared texts and they followed one another in the list on the same day (7th November). It is true that this method followed by the general assembly deprives the Council of spontaneity. The main work is left to the Commissions which are responsible for the drafting and revision of the schemata according to the remarks of the bishops.

Following this general introduction, I shall try in three sections to deal first with the official documents and second with the discussion amongst the bishops and general tendencies in the Council, and third to draw some conclusions particularly relevant to the ecumenical relationships between the Roman Church and other Churches, members of the W.C.C.

A. THE DOCUMENTS

We have two kinds of documents: first those promulgated officially by the Pope at the closing session, that is to say the Constitution on the Divine Liturgy and the Decree on Communications Media; and second the schemata which are under revision and which were discussed during the second session.

1. The Promulgated Documents

The Constitution on the Divine Liturgy seems to me to be significant and will perhaps be one of the greatest achievements of the Council as a whole. Though very cautious, it attempts to take some new steps which can bring a real renewal in the liturgical life of the Roman Church and is a very good sign for the rapprochement with non-Roman Churches. It shows an effort to revise an essential part of the liturgical life of the Roman Church and is open to the influence of the Eastern and Protestant traditions. Before enumerating these changes, I want to stress the fact that the Council started with the liturgy and promulgated first this constitution, thus giving priority to the liturgical practice rather than to the theological doctrine. In this respect also it is right that the Decree on Communications Media comes immediately afterwards, referring to the problem of the relationship of the Church to the modern world. It is concerned to preserve the point of contact between them through new means and methods, though this decree was not very favourably received by the Fathers and many considered its formulation weak.

Returning to the Constitution on the Divine Liturgy, we can summarise as follows the new attempts:

a) The centre of the liturgical life is slightly shifted from the Cross of Jesus, and the redemption and justification of the Western theology of the liturgy, to the "paschal joy of the resurrection" without falling into a simple theology of glory which neglects the reality of the Cross and the need for the faithful to repent.

b) The insistence on the central rôle of the sermon in all kinds of church services including the administration of the sacraments in their right and full form.

c) The possibility of reorganising the sequence of biblical readings in the services in such a way that the same text is not read every year on the same day, giving the possibility for preaching on different texts especially on Sundays.

d) The schema speaks in favour of a limited communion in both kinds for the laity.

e) It also supports the idea of priests' co-celebrating in given circumstances.

f) The use of the vernacular in certain parts of services and on certain occasions is allowed.

Certainly all these revisions depend on future developments and, according to the closing speech of the Pope, on the approval of the Holy See as the highest authority in the Church. Details have to be worked out by a post-conciliar commission; it would therefore be wise for us to make every effort to keep in contact with it.

The Schema on the Church

On the whole this schema received the most radical criticism on the part of the Fathers. It is almost certain that its present structure will be greatly changed by the Commission, at least as far as the division of chapters is concerned. It is now certain that after the first chapter on "The Mystery of the Church" a chapter on "The People of God" will be inserted, preceding the chapter on "The Hierarchy of the Church", which will come third. Then will come a chapter on the laity in particular, followed by "The Call to Sanctity". The big question was whether a sixth chapter would be added on Mariology, in favour of which there was a narrow majority, or whether there would be an entirely separate schema on Mariology. This question was for a time open and the words of Paul VI in his closing speech were not clear in this respect. It is now probable that a separate chapter on Mariology will be added to the Schema on the Church.

The Schema on the Church at first sight has these advantages:

a) It is drafted in a very simple and short form though it deals with the most crucial ecclesiological problems, probably with the intention of being easily understandable for the laity. It is in the form of a catechism intended for general use.

b) It is evident that an effort has been made to conclude all main points with a biblical reference, though this has been done without a critical exegesis.

c) It is marked by two significant attempts, first to build on a trinitarian basis and second to respect the mystery of the Church when speaking of the nature of the Ecclesia.

Unfortunately, these good elements are not faithfully maintained throughout the schema which presents some unfavourable aspects dangerous for the future development of ecumenical relationships. One can summarise its disadvantages as follows:

a) The trinitarian basis is simply stated at the beginning in a dry, systematic way, but neither the Christocentric approach nor a consistent theology of the Holy Spirit is placed in its context rightly in the examination of the hierarchical structure of the Church (Ch. 2) and the People of God and especially the laity (Ch. 3) and the Call to Sanctity (Ch. 4). Especially I should like to point to the total absence of the Holy Spirit in these chapters, which is the main cause in my understanding of the very dangerous deviation that the schema presents when it deals with the specific questions of the chapters stated above, and which is an unfortunate sign of the traditional Roman approach to ecclesiology.

b) The Roman conception of the hierarchical structure appears in the second chapter in its full and rigorous formulation. It is true that this schema shows the desire to speak positively about the ministry of the bishops but on the basis of a rather weak exegesis of Mat. 16:18. The distinction between Peter as the first of the Apostles and the Eleven is drawn and an analogy is made in order to put forward the two lines which proceed from Christ and the call of the Twelve: the one: Christ - Peter - Pope; and the other: Christ - Eleven - bishops. There is no mention alongside this call of the Twelve by Jesus of the event of Pentecost and its implication for the whole episcopacy as rooted also in the community of all the faithful and crea the presupposition for a right understanding, both biblical and according to the tradition of the apostolic Church, of the equality of the bishops without any excepti n; that is as bishops at the same time of the local Churches and the whole Ecclesia throughout the world. It is also dangerous that this sche speaks of episcopacy as sacrament without speaking of the ministry of the priesthood as a whole.

c) The section on non-Catholic Christians is the cause of the greatest disappointment from the ecumenical point of view, because it clearly identifi the limits of the Church with those of the Roman Communion, and regards those outside only as individual Christians by virtue of their baptism. (Already the title of the section is quite clear: "On the relationships between the Ecclesia and the non-Catholic Christians".) This identification underlies the whole Schema on the Ecclesia and here comes to its clear expression. The 'Christians' are regarded as individuals only; the word 'Church' is totally absent when the Schema refers to them. We should therefore understand that this attitude reserves the name of Ecclesia or Church for the Roman Catholics and excludes all other non-Roman Churches, Protestant, Orthodox and Anglican, because of the fact that they do not enjoy the one unity under the Pope. The sentence is clear: "Cum autem fidem vel unitatem communionis sub Romano Ponti non profitentur, Ecclesia, pia omnium Mater, semet ipsam scit plures ob ratio coniunctam,..." On this very important question R.C. theologians, discussing with us the validity of bishops in the Ecclesia, left open no alternative explanation. They answered our question by referring to the specific doctrine of the Roman Church which makes it alone the Ecclesia, that is the 'ministry of Peter' exercised by the Pope in virtue of his succession. They remarked that the situation between R.C. and Orthodox bishops for instance is in this respect the same as that between Orthodox and Nestorian bishops, without realising at all that they were placing on the same level the Christological dogma (that they share with the Orthodox) and the primacy of the Pope. It is therefore clear that on this basis we have to understand this paragraph: those that are not "sub Romano Pontifice" are not to be called Church, or at least not fully Church. This might mean that for this schema the only way into the Church is conversion, return and obedience under the ministry of Pete The schema and even progressive Roman theologians discussing on the validity of bishops of other Churches forget totally that the Church has always careful avoided defining the ecclesial nature of schismatic Churches and the validity of their bishops; while this schema now very easily makes such pronouncements, creating out of the primacy a more important dogma than all previous ones. It gives the impression that this is the one and fundamental dogma, as the sine qua non for 'a group of Christians' to be called Church, though in the Schema on Ecumenism we shall see a slightly different approach when it speaks of the Eastern tradition as Churches in the plural.

d) The understanding of the People of God lacks the main element for main taining absolute equality within the membership in the Body of Christ. The conception of the fulness of the Church, clergy and laity, though the schema tries to put it forward by speaking of the royal prieshood of all believers, is shaken on account of the very sharp distinction drawn within the Body of

Christ between hierarchy and laity, by ascribing to the first the duty of sanctification and feeding the People of God and to the second obedience and the apostolate. The use of the Bible in this context is somewhat misleading and one wonders why I John 4:1 "Try the spirits whether they are of God" is applied only to the hierarchy, whereas the obligation for the laity is to distinguish always between the secular and the sacred on the basis of Mat. 22:21, "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's". The schema wants to maintain the unity of the People of God but by introducing the distinction between hierarchy and laity admits equality and inequality between the members of the Church, and so risks denying the truly catholic fulness of the Church.

The Schema on the Bishops and the Collegiality of the Bishops

I choose this title because this is the main problem of the Schema-decree on "The Bishops and their responsibilities in their dioceses", which is apparently trying to examine practical issues in the dioceses. Collegiality is however the main problem not only of this schema but, I can say, of the whole second session. Although the question of the bishops was also discussed when the Council dealt with the second chapter of the Schema on the Church on the hierarchy, now the discussion reached its climax and became passionate at times when it touched on the collegiality.

a) First of all collegiality is a rather ambiguous term, and biblically and historically entirely without foundation. There is no expression to describe biblically or historically the fact, self-evident throughout the history of the Church, that all the bishops share in the whole episcopate of the one Church once consecrated canonically for one local diocese. The widely used term "corpus episcoporum" does not save the schema from creating a problem where none should exist.

b) But on the other hand one must recognise that this is the most important problem of the hierarchical structure of the Roman Church at the present moment and especially after the Vatican Council I of 1870. Seen from this angle, this schema has its place as one of the main issues of the Council, though theologically it is not legitimate.

c) The five questions circulated at the end of this discussion to be voted by the bishops are very significant in this respect because they try to extend to all bishops the quality of de jure divino establishment and function in the image of the papal primacy, following the example of Vatican I; but what is also remarkable is that in questions 3 and 5 the 'de jure divino' is put forward as deriving from and understood only with the head of the bishops, that is to say the Pontifex Maximus. It is remarkable that the liberal forces in the Council voted in favour of these five questions, because they regarded this as a great step forward for the whole episcopate of the Church.

d) It is evident, and indeed is given as a supplementary explanation, that the meaning of the questions as a whole is that the "effective exercise of the right of the body of the bishops is afforded and directed by the ordinations approved by the Bishop of Rome", and that "there is no act of collegiality of the body of bishops in the true sense of the word if this does not occur after the invitation and at least with the free approval and agreement of the Bishop of Rome".

4. The Schema on Ecumenism

This schema, discussed towards the end of the second session, presented greatest interest and was discussed with an astonishingly open mind by the majority. On the whole it must be regarded by the non-Roman Churches as a step forward in the ecumenical movement if it is compared with previous pronouncements of the R.C. Church, especially from Rome, on the ecumenical movement in general.

Amongst its positive elements we must mention:

a) The two first chapters dealing with the principles and exercise of Catholic ecumenism. It is a very encouraging sign that ecumenism is based on the one hand on the internal renewal of the Church, and on the other hand on the common prayer of all Christians.

b) The desire to stress the need for collaboration with the separated brethren to reach that mutual knowledge which is a presupposition for any real ecumenical work.

c) One must appreciate the good effort made in the third chapter to prese to the R.C. readers the other Churches, by showing their positive elements and their church life, theology and mission, though it can justifiably be criticised by the non-Roman Churches.

d) The inclusion of the two last chapters on "Religious Liberty" and on "Non-Christians, especially the Jews", though both are for the moment only suggestions. They have not yet been thoroughly discussed because of lack of time and caused a certain agitation among the Council Fathers.

However, the schema contains some elements which are disappointing for the ecumenical movement and risk closing the dialogue before it has begun for the following reasons:

a) It regards the whole of Christianity from a centre and places outside the circle enclosing the one Church, the R.C. Church, all the other Churches, which it classifies by the signs of catholicity, always according to the Roman tradition, that these Churches have kept once separated from Rome. The theory of the vestigia ecclesiae is implied in this pattern and the classification is made on a quantitative basis.

b) Though the schema tries to be very fair to these other Churches, it is taking too great a risk in attempting the very delicate task of describing lon rich and dynamic church traditions.

c) Only the Eastern Orthodox Churches are named as Churches while the Reformed are described as groups arising from the crisis of the sixteenth cent

d) It is rather confusing when the schema treats the Orthodox so positive but at the same time presupposes their acceptance of the Roman primacy in an indirect way (by mentioning the Council of Ferrara), while the event of the schism of 1054 and its disastrous repercussions on the unity of the Church is totally absent.

e) In the same way the words "crisis of the sixteenth century", though a moderate term regarding the Reformation when one considers previous utterances of Roman Catholics about Protestantism, gives no real description of the event of the Reformation, so the reader is in a dilemma concerning the place of the Reformation in church history.

f) The schema ignores totally the already existing ecumenical movement and it can give the impression that the real ecumenism begins only if it has a centre clothed with juridical authority, and this is of course Rome. Particularly for this last reason the Schema on Ecumenism should not be regarded as a pronouncement on ecumenism as a whole, but as a strictly R.C. document written for the education of the R.C. people throughout the world, as Cardinal Bea clearly stated during the discussion. It is also the R.C. vision of the other Churches.

THE DISCUSSION AND THE CRITICISM OF THE FATHERS

The discussion and criticism of the Fathers reveal a different aspect of the Council from that presented by the official documents. The greatest achievement of this Council is that it has given for the first time in this generation the possibility for criticism, which sometimes goes very far. If one studies the record of the discussions, one can see that all the criticisms that a non-Roman can make were presented by the Fathers. Of course, this is not the whole picture because there were many rigid conservative Roman voices from time to time reminding the General Assembly of the main line to be followed by the Council. But the fact is that the criticism was there, that the majority of the Fathers were in agreement with it and that many new developments are possible if the Council continues in this way.

From these criticisms I will pick up some general lines which seem to have a particular importance for the ecumenical movement:

The Question of Renewal

The constant reference to the great need for the Roman Church to renew its own life in all aspects was remarkable. According to the Fathers, the ways of attempting this renewal are the following:

a) To give up 'triumphalism' when one speaks of the Church and forgets the historical reality of its earthly existence facing the modern world.

b) In its triumphalism, the Schema on the Church seemed to most of the Fathers an example of scholasticism, typical of the approach used in seminaries.

c) Without renewal of the life of the Roman Church there is no possibility of coming into real contact and having a fruitful encounter with the non-Roman Churches.

d) This renewal must be a result of the service of the Church in social activity.

The Revision of the Administrative Structure

The discussion on the collegiality of the bishops raised the greatest interest in the Council, I think because through it the bishops tried not simply to speak for the episcopate and its collegiality but also to reform to a certain extent the Roman administration, and arrive at a certain amount of decentralisation. This was attempted during the discussion by the following means:

a) The collegiality with the Pope is to be understood as an enhancing of the dignity of the bishops and an indirect restriction of the traditional juridical central authority of the Roman Curia.

b) This is not directed against the primacy of the Pope. It seemed to m that any attack on the primacy was excluded during the discussion, because the primacy is, for historical and psychological reasons, deeply rooted in the life of the Roman Church, and no-one can attempt at the present moment to refute it directly. It is meant rather as an attack against the Roman Curia which makes this primacy, from being a primacy of love and honour, to become a primacy of jurisdiction and order, creating a centralised machine.

c) The remarks made by Cardinal Frings show three main principles as the basis of such a revision:

(i) It is unthinkable that Archbishops and Bishops reside in Rome acting as simple administrators and secretaries without dioceses, while laymen could perform the same duties more efficiently.

(ii) The national conferences of bishops should be given more authority to decide for their own areas on urgent local problems.

(iii) The criticisms made by the bishops during the Council should be entirely respected and carefully endorsed by the Commissions residing in Rome and working on the revision of the schemata during the period between the sessions.

(iv) A body of bishops should be created to meet regularly in Rome alongside the existing permanent administration.

3. <u>The Ecumenical Bearing of the Discussion</u>

It was a good surprise for me to see how far a large number of the bisho were affected by the ecumenical movement. Some of them presented real ecumen criticism on the suggested schema which can correct the attitude of the text to a large extent. From this criticism I pick up the following general lines

a) As the first step towards a new ecumenical attitude the Roman Church has to listen carefully to the voice of the non-Roman Churches. The majority of the speakers on this topic never mentioned a return to the Roman Church as the presupposition for re-establishing unity.

b) It is not fair to criticise or classify the other Churches on the bas of what they lack from the point of view of the R.C. Church, but it should be done rather on the basis of their charismatic life as shown by their actions.

c) One of the Cardinals suggested that instead of communities and groups arising from the crisis of the sixteenth century, the schema should speak of ecclesial communities.

d) The ecumenical dialogue has a value and can be fruitful only if it is based on the common witness to Christ with the other Churches in the world to

e) Finally I can say that most of the interventions of the bishops, not simply on the Schema on Ecumenism but also in all other matters, were made in the light of the presence of the other Churches and most of them tried to make comparisons with the activities and theological trends in non-Roman Chur

4. <u>The Value of the Discussion in itself</u>

Beyond all these particular remarks, one must stress the importance of t possibility of such a discussion's taking place at all. Many say that the continuation of the Council is from every point of view a great thing in itse In fact, according to a strict Roman understanding of Vatican I, all these matters discussed in the Council could be settled by a papal encyclical.

This however cannot be the case any more, since no-one can stop the discussion which has started with such freedom, is communicated immediately to the press and attended by so many observers. This fact constitutes the main achievement resulting from the convocation of the Council by Pope John XXIII. Of course, in order that the picture is complete and true to reality, we must say that the conservative Roman line was also clearly represented during the discussions. But what is astonishing is that these voices were always heard with a certain lack of interest by the great majority. In some cases they were without any kind of theological basis and their arguments were extremely weak; yet they were there.

CONCLUSIONS

I think that it is clear that as far as official pronouncements of the Council are concerned everything now depends on the work of the ten Commissions which have to revise the texts following the criticisms of the Fathers. The Commissions - especially the Theological Commission - are however dominated by a majority of those who are rather reluctant to adopt radical changes. The hopes that the present Pope would allow the Council to elect new Commissions during the second session were not fully realised. Between the attitudes of the Curia, which wanted the same Commissions to continue, and the progressive foreign cardinals, who favoured a new election, Pope Paul VI gave a compromise solution which does not seem to promise a strong representation of liberals in these Commissions which are to work until the third session begins. He suggested, and it was accepted, that five new members be elected to each of the already existing Commissions of twenty-five, together with an extra vice-chairman. The election proved that in most cases Fathers of the Council were elected who were known for their progressive attitudes. The conclusion could be drawn, though only the future can show it clearly, that the liberals and the ecumenists have won ground in the Council and as the discussion continues it is very probable that they will win more and more ground; there is, however, no certainty that their voice will be heard officially in the present state of things within the Vatican, nor that it will be expressed in the documents in order to give a faithful picture of the severe criticism made during the second session. If this criticism, especially on the Schemata on the Church and on the Bishops and on Ecumenism, is going to be taken seriously, these documents and especially the first will have to be drastically revised.

From the discussion on the collegiality of the bishops we can conclude that the maximum it tried to achieve was to elevate the Roman episcopate in order to give to it an appropriate place with the Bishop of Rome, but always with him as Head of the College. I said that this perhaps is the only possible method of decentralising the institutional machine of the Roman Church, but as a matter of fact there is not a single participant of the Council, to my knowledge not even the R.C. ecumenists, who would be ready to put even a question mark to the primacy of the Pope over all bishops of the Church, and who would question in this way the exegesis of Mat. 16:18 and the direct succession of the Popes from Peter as the first Bishop of Rome. This was clear also when the Pope in his closing speech referred to the meaning of the discussion on collegiality which must be seen in relation with the conception of primacy expressed by Vatican I. It is not only the extraordinary fact that the Schema on the Church contains twenty-seven references to the primacy, but also the fact that the ministry of Peter as head of the Apostles has become the first presupposition and is maintained in its rigorous Roman form by the overwhelming majority of the Fathers and their theological consultants of all tendencies. Therefore we can conclude by saying that the discussion on collegiality had the purpose of revising or reinterpreting Vatican I by saying that the Pope, when he pronounces officially a doctrine of the Church ex cathedra, does it out of his authority de jure divino in an infallible way, but never without the consent

of the whole episcopate of the Church. "Ex sese et non ex consensu ecclesiae" now has to be understood in the form "Ex sese et non sine consensu episcoporum ecclesiae".

Here we can conclude that the problem is not solved but a great step forward has been made, and we must hope and pray that it succeeds; but I personally feel anxious that to consider the episcopate alone as a sacrament in isolation from the rest of the priesthood and the fulness of the faithful can create another type of problem in the future. Of course this is not in the minds of the Fathers at this moment, but I am expressing this hesitation while agreeing that the general line followed during the discussion is the only possible one for the moment and can perhaps in the future move towards a more ecclesial and catholic conception of the 'primacy' of the Pope.

3. The one fundamental difficulty that non-Roman Churches experience in discussing with Romans remains up to now essentially the same. It is that the whole concept of the Church is one of a Church which is structured like a pyramid and ecclesiology describes this pyramid starting from the top, from its head, which draws upwards all parts of it to it in order to impart to them specific church qualities by its deposit of 'de jure divino', ignoring the fact that this pyramid stands on its foundation whose corner-stone is Jesus Christ alone, on which foundation the building is growing into a temple of God in the Spirit. I do not see any possibility for a fruitful ecclesiological discussion unless Rome should begin its description from the opposite end. The result of this type of ecclesiology is a conception of the Church as a sacred institution which leaves as secondary the charismatic life of the whole Church in the Spirit, seeing as its primary characteristic the sociological structure of a divine institution. Certainly this concept is an appealing one effective and convincing, because it secures stability, immediate action and inner cohesion, but it is evident that it cuts off easily the members who do not agree to turn upside down the biblical picture of the oikodome of the Church, and this kills the ecumenical dialogue before it begins. There is a great danger in this ecclesiology that the place of the real presence of Chris in His Spirit, from the invocation of the Church to the Father to send down Hi Holy Spirit and realise again and again in all places the presence of Christ, be filled by the universal bishop. Of course for the Romans, and especially for the Fathers of the Council who are eagerly struggling for the collegiality this conclusion is completely erroneous, because they make a synthesis between the two aspects and in their faith both things belong together, and because they see the problem always from within the pyramid as convinced adherents of a system which secures their membership in the most clear, immediate and power way. The great majority have not yet seen how this deviation looks from outsi and they have not yet reached the moment of seeing it not only as an essential principle for maintaining church unity, but also as one of the main causes of the great schisms in the Church and which now hinders the reunion of all. Everywhere I tried to explain the primacy of love that the Bishop of Rome enjo because of the historical apostolic See of Rome and the martyrs, amongst whom Peter and Paul, I found the suspicion that this is an abstract form of primacy which can imply apostasy and denial of it in the end. Perhaps there is some truth in the hesitation of the Fathers and we have also to pay attention here, but what I am afraid of is that at the basis of their hesitation is the impossibility to the Roman mind to maintain, with a eucharistic ecclesiology, an inherent spiritual, pneumatic discipline in the Body of Christ through the mutual obedience of its members.

It is evident that that this discussion is a necessary introduction into all kinds of ecumenical contacts with the Roman Church especially in the realm of ecclesiology. The Roman ecumenism cannot be separated from the geographical, juridical centre of the one Church. It is not so difficult to reach agreement with Roman ecumenists, especially for the Orthodox, on theological matters or on matters of faith and order, but the essential obstacle lies in the crystallisation of all kinds of agreement in obedience to the Roman See as the one centre of the organic unity of the Church. This is evident in the schemata, but it was also in the back of the minds of all the speakers in the Council. It becomes the dogma which is the presupposition and end of all other dogmas from the ecumenical point of view. Marching towards unity, keeping the unity, perfecting it, all these stages of ecumenism are sustained by this discipline without which no other dogma can effectively maintain unity. It is fundamental for the Churches of the W.C.C. together to discuss this problem with Rome. We have to stress this because the Schema on Ecumenism deliberately ignores this major difficulty. I must say that some Protestant theologians also are not so intensely interested in this problem as the Orthodox are, for they try always to consider it as a para-theological question, while for the Orthodox it is the root and basis of the whole Roman attitude in their particular ecclesiological problems and in their exclusiveness in ecumenical relationships. The Orthodox believe also that theirs is the one true Church but this Church has not an Orthodox centre clothed with juridical primacy to which one has to return in order to become a member of the true Church. The exclusiveness of the Orthodox is of another type, built on the faith and the continuity of the one Church by maintaining the fulness of the apostolic faith and respecting tradition as the common gift of the Holy Spirit for all generations. It is essential that the other non-Roman Churches show a similar intense interest in this question, making it clear that it is the basic obstacle in the discussion with Rome. The non-Roman Churches should not first seek to obtain from progressive R.C. theologians statements favourable to their particular tradition, but rather to question the Roman doctrines of primacy and infallibility as the main deviation of Roman ecclesiology. This remark must be made in view of the fact that the dialogue between Rome and the Western Protestant Churches is easier, since they use the same terminology and face similar theological problems, than it is with the Eastern Orthodox Churches. One must add also that the members of the Secretariat for the Promotion of Christian Unity do <u>not</u> know well the Orthodox tradition (which is also true of the majority of the Fathers of the Council). They see only Western problems and suppose that there are no great differences between Rome and the Eastern Churches. This, apart from making the Council resemble a synod of the Churches of the West, threatens the cohesion of the member Churches of the W.C.C.

The discrimination that the Schema on Ecumenism makes between the Eastern Churches as Churches and the Protestant Churches as groups arising from the crisis of the Reformation is due to this centralism which is animated by a conception of a universal ecclesiastical discipline. It is due further to the failure of the Roman theologians who drafted this schema to distinguish between history of the Church (in this case the historical event of the Reformation) and 'tradition' of the same Church, that is to say signs of catholicity which are maintained through the Reformation in these 'communities'. They made this mistake because for them it is not the concept of continuity that is the criterion of the churchly character of a baptised community, but the discipline under Rome which classifies these signs as true or false. Therefore I do not regard the application of the name 'Church' to the Eastern Churches of the Schema on Ecumenism (perhaps for ecumenical purposes) as consistent with the ecclesiology of the Schema on the Ecclesia which really in its third chapter speaks in general for the non-Catholic Christians. This is the attitude implied by the ecclesiology with a universal discipline that the same schema presents.

6. Now the big question must occupy our minds: "Has the ecumenical dialogue with Rome begun?" This question is very complicated. One should immediately ask between whom; if it is between Rome and the W.C.C. as representing another kind of ecumenism, I would answer that this discussion is almost unthinkable at this moment because Rome, though the biggest Church of the world and the best organised with the largest mission, is one single Church and its Council is a synod of one Church. This I must stress because if we forget this fundamental point it seems to me that we risk falling into great confusion and harming the cohesion of the member Churches of the W.C.C. But if the question is put forward in another way: "Has the Council begun to struggle with the ecumenical problem?", then we are obliged to say a full yes; because, though the Schema on Ecumenism shows so many deficiencies, one is obliged to say nevertheless that it is drafted and discussed in the light of the ecumenical movement outside Rome and has the frank intention of breaking through the isolation of the Roman Church. We are spectators of a dramatic effort of sincere Roman ecumenists to draw their Church from its monologue into the dialogue with the other Churches. This effort to move from the position of Mortalium Animos to a Schema on Ecumenism and the invitation of observers to Rome means a re-orientation of the R.C. Church; though it maintains a centralist exclusive ecclesiolo it is on the way to taking seriously the existence of the ecumenical movement. But on the other hand the Schema on Ecumenism unfortunately fails to mention the ecumenical movement and to educate accordingly its faithful. The total silence of the schema on this point, ignoring the koinonia of the Churches of W.C.C. the most disappointing sign of Roman ecumenism. Following the general effort of the Council however, new contacts in all realms of ecumenical relations for co-operation, study together and common witness are possible. Therefore, the ecumenical dialogue has begun between the Churches including the Roman Church in a preliminary way, but of course to my mind the dialogue on unity has not yet begun and will be very difficult to begin properly on the basis of the New Delhi Statement for instance, because this statement has no reference at all to a centre of organic unity nor to one universal authority in the Church. We should do best not to risk a purely positive or a purely negative answer to the question, but to try to put it in an appropriate way by asking whether the attitude of the Council facilitates further contacts between the R.C. Church and other Churches.

7. We should welcome Chapter 5 of the Schema on Ecumenism on "Religious Liberty" as a sign of the concern for better relations and as a proof that the R.C. Church is moving towards a new understanding of the existence of other church communions in countries with a large R.C. majority. On the whole the chapter reflects a new Roman attitude, especially in countries like France Belgium and parts of Western Germany, and a readiness to recognise the existen of minority non-Roman Churches and no longer to regard them as trouble-making groups splitting the unity of the so-called R.C. nations. Certainly, the greater part of the chapter deals with general principles of religious libert without touching on the difficult issues, and there are some phrases which can be interpreted as expressing the old idea of taking the unity of the one national Churchas a pattern on which a harmonious society can be built. The reference to the common good could be interpreted in this way, but still the chapter as a whole expresses strongly and clearly the desire of the Council to go ahead with reforming the R.C. attitude, recognising the right of minorit church communities to a fully free church life alongside the main national Church. Let us hope that this chapter will remain in the Schema on Ecumenism, because there is its natural place. Not only that, but a chapter on proselyti should be added. In this way non-Roman Churches will be convinced that they are taken seriously by Rome, both in countries where the Roman Church is in the majority and where it is the minority of the Christian population. For th moment we cannot make any predictions on this subject because, as already mentioned, the discussion has not yet started.

Let us also hope that Chapter 4 on "Relationships of the Catholics with the non-Christians and especially with the Jews" will also remain in the Schema on Ecumenism, although it would be much preferable if the chapter spoke only of the Jews, and did not place them almost on the same level as the others. The problem of the Jews constitutes a problem of Christian ecumenism in a special way and should not be confused with the general problem of relations with non-Christians. I would add that this chapter needs more theological elaboration and a reference to the importance for the unity of the Church today of the community of the elect People of God as seen in the Old and New Testaments. In the third session the discussion on this topic also will be very difficult and it must be hoped that the reaction for political reasons against the inclusion of the chapter on Israel in the Schema on Ecumenism will disappear.

At this point I mention another question which is not directly related to the Council but in my opinion belongs to these conclusions. This is our concern as W.C.C. to witness to Rome what we really intend to be, a charismatic movement of the Holy Spirit, that is to say a koinonia of Churches with an inner cohesion which is the gift of the Spirit and the result of our mutual submission to our common Lord whom we all confess as God and Saviour for the sake of the mission of the Church and for the inter-church diakonia. It is for the sake of the ecumenism of the R.C. Church that the W.C.C. must answer the challenge of the Council by maintaining its cohesion and developing it, by avoiding one-sided extremist positions either to the right or to the left, by avoiding presenting itself as one Church having one conception of unity opposed to Rome. Free Churches, Reformed, Anglican and Orthodox must have an equal share and enjoy equal respect at this moment in this fellowship of the Churches. It will be disastrous at this moment if ecumenical means radical protestant or sterile ecclesiastical institutional. We must reaffirm in praxis and theory that the W.C.C. does not represent any particular ecumenism, pro-Protestant or pro-Anglican or pro-Orthodox, but is the 'place' with no confessional colour, with no centre, of all Churches. We are all Churches met together to pray and to act and to think together in order that we might grow continually towards the perfect unity. We must show that we are here in the W.C.C., not for the sake of unity itself understood as a result only of a consensus of faith and new confessional statement, but for the sake of the common witness of all Churches together in the service of the world today.

All these critical observations should not be understood as betraying a negative attitude to the Council or an indifference on the part of the other Churches. On the contrary, this report, alongside the criticism, has pointed to the creative work that the Council has done during the second session. Speaking in general, we can add that the Council itself is a very important event for the Church. It is not only important for the R.C. Church but for all Churches, because here we have the largest communion of the world struggling to achieve an inner reformation of its own life, a new approach to the other Churches, a new point of contact with the modern world. These three aspects make the Council extremely interesting for all church communions because these three problems they share fully with Rome and struggle also to solve, either through their own means or through an inter-church co-operation. Our criticism of some of the teachings and actions of the Council must always be made with a deep sense of our own shortcomings and failures in dealing with the same matters. To this one should add the attitude of the great majority of the bishops, being ready to listen to voices from outside the Council from other Churches and to present some of them as their own points in the plenary sessions. This was profoundly moving for me throughout the second session and implies that all Churches must keep in close contact with the work of the Council, be present there, help those who want to engage the Roman Church in

ecumenical co-operation and interpret in new ways doctrines of the Roman Church which hinder the developing of a fellowship between the Christian Churches. It is on this basis that the 'observer', though limited in his rights to speak in the Council, has his part as a presence and a witness within the framework of the Council seen as a whole, comprising not only the General Assembly but also the private meetings with the bishops and meetings with the members of the Secretariat for the Promotion of Christian Unity, where the observers feel fully engaged in the work of the Council. Especially the observers of the W.C.C. have to witness to something more, that is to say to this living fellowship of which I have spoken. We should therefore look forwar to the third session, in spite of the fact that some signs are not very encoura ing for the work during the intervening period, particularly some reservations and warnings in the Pope's closing speech. One should look forward with hope in the Lord of the Church and in the guidance of the Holy Spirit which can make out of this gathering of the Roman Church a new beginning in matters where we are still in doubt. There is also evidence that this hope is not unfounded, but is grounded in the determination of the majority of the Fathers to see something new come out of the Council.

A Proposal Concerning the 1966 World Conference on Church & Society - Submitted to the W.C.C. Executive Committee - February, 1964

Introduction

When the Central Committee authorized the 1966 World Conference on Church and Society it gave only general indications of its purpose and scope, requesting the Department on Church and Society to develop "the further plans" and to report these to the Executive and Central Committees.

Last summer the Department submitted to the Central Committee its recommendations on the preparatory study for the World Conference. In accordance with the instructions of the Central Committee these preparations are now well underway. We must now begin the organization of the Conference itself. Formal invitations must be sent to the member churches to take part in the preparatory and pre-conference study programme and in the selection of participants.

Discussion of this next stage has raised questions about the nature and the structure of the World Conference as approved in Paris. These suggest the need to re-examine the purpose of the Conference and previous decisions taken regarding the selection of participants.

1. The Decisions of Paris 1962

The plan approved by the Central Committee in Paris in 1962 tended in the direction of an official, that is, "representative conference" with "400 voting delegates" of which 200 would be named by the churches themselves (one delegate from each member church) and another 200 would be nominated by the Central Committee (from lists of names submitted by the member churches) and appointed by the churches. It was further provided that there would be approximately 50 observers and fraternal delegates invited by the Central Committee.

Underlying this "representational" structure of the Conference were two considerations, one relating to the purpose of the Conference and the other to practical financial concerns. Although it is nowhere stated in the Paris report, the 1966 World Conference was clearly intended to be an official World Council meeting, an occasion where the representatives of the churches would think and speak together on social questions. This proposal for an official World Conference arose in part from the conviction that the New Delhi Assembly did not provide the opportunity for official ecumenical study and speaking on social questions which the churches had experienced at the Evanston and Amsterdam Assemblies.

The practical consideration underlying the representation principle was related to finances: it was hoped that the travel expenses of at least half of the 450 participants would be carried by the member churches if they named and appointed their own delegates.

2. Doubts of the Decisions of Paris

This conception of the World Conference is now challenged on several counts. It is argued that:

a) There is a certain contradiction between the purpose of the Conference and representation by church selected delegates. The purpose of the 1966 Conference is to secure new thinking on the contemporary issues of Church and Society. This will be achieved best, not by a conference largely composed of one or more appointed delegates from each member church, but by men who are chosen in the first place because of their competence as Christian analysts of the social situation.

b) The 1966 World Conference should be a world study conference on questions of Church and Society, called by the World Council, reporting to the World Council, and more specifically to the next Assembly, on the result of its deliberations. It should be a gathering of Church officials, laymen and theologians competent to discuss the particular issues of God, Man and Contemporary Society, which the World Council has brought them together to consider.

c) There should be some means for assuring a proper balance in the composition of the Conference, and this suggests that the participants should be selected and invited by the World Council as the organizing

body, with due regard to their competence on the issues for discussion at the meeting, as well as to the geographical and confessional viewpoints held within the World Council.

3. Proposal of a New Method for Selecting Participants

The points outlined above indicate a possible new relationship between the Conference, the World Council and the Third Assembly. They suggest a revised scheme for the selection of participants in the World Conference. The following is proposed for the consideration of the Executive Committee:

a) It is recommended that the system of "Church appointed delegates" be dropped in favour of a system of Central Committee invited participants selected from a list of theologians, church leaders and laymen, competent on the issues before the World Conference.

The list would be based on names submitted by member churches and by the Working Committee of the Department on Church and Society acting in cooperation with other World Council departments and divisions. It is suggested that each member church be invited to submit 1 - 10 names of theologians and laymen especially competent on the economic, political, social and theological issues outlined in the preparatory study. Every effort would be made to secure the names, not only of laymen already experienced in ecumenical study on social questions, but also of new people, who will help broaden the base of ecumenical thinking. The invitations to the participants would be sent in the name of the Central Committee. (In this whole process however, there would be full consultation with regional and national Councils).

b) Should the new method of selecting participants lead to a change in the proposed size of the Conference? No clear answer to this question is yet possible. Much depends on the method of organizing the World Conference and on the finances. It is probably not desirable for the number of participants to fall below 300 in view of the wide range of issues on which competence is needed, as well as the variety of theological and social perspectives which must be represented. Final decision concerning size can best be made in light of the programme of the Conference, the number of sections, etc.

c) Although it might be expected that the new method of selecting the participants for the Conference would increase the problem of financing their attendance, it is probable that those churches which would have financed one or two participants under the previous system would do as much under the new proposal. Indeed, there is reason to believe that they might be persuaded to do more because the revised proposal gives new significance to the Conference as an occasion for creative thinking on social questions. Moreover, it is possible that the specialized agencies for social study and action of various churches will under the new arrangement make possible additional financial support for the Conference.

4. The Churches and the World Conference

The report of this World Conference on Church and Society will be submitted to the Churches for comment and to the Assembly for action. Thus the churches will have ample opportunity to discuss and evaluate the results of the Conference.

5. Time-Table for World Conference Preparations

In order to help the Executive Committee to decide upon the viability of these proposals, the following time-table for the World Conference preparations is suggested:

a) February 1964 - Decision on the nature of the Conference by the Executive Committee.

b) March 1964 - Letter from the General Secretary to the member churches informing them of the preparatory studies and inviting them to submit names of laymen and theologians for consideration as participants in the 1966 World Conference.

c) May - November 1964 - Staff to prepare proposals regarding participants for World Conference.

d) September 1964 - Meeting of editorial groups on the preparatory volumes.

e) November or December 1964 - Meeting of Church and Society Working Committee to outline first statement of the issues for the programme of the World Conference based on preparatory studies. Also prepare list of names of participants for presentation to Central Committee.

f) January 1965 - Presentation of proposals for themes and participants to Central Committee.

g) July or August 1965 - Meeting of Preparatory Commissions on World Conference themes.

h) July or August 1966 - The Conference

i) September - October 1966 - Conference Report distributed to the member churches for discussion and comment before the Assembly.

Paul Abrecht
Executive Secretary
Department on Church & Society

APPENDIX III

THEOLOGICAL EDUCATION FUND

Resolutions of the Commission on World Mission and Evangelism, adopted at Mexico, December 1963

1. The Commission expresses its gratitude to the principal donor of the Fund and to those boards which are continuing to support it by their gifts. It places on record its high appreciation of the work of the Committee and Staff during the past six years.

2. The Commission recalls that the Ghana Assembly of the I.M.C. expressed the hope that the results of the Fund's work over the stated period of five years would justify its continuance, and endorses the judgment of the Advisory Group that this hope has now been fulfilled. It therefore resolves that the work of the Fund shall continue for a further period as stated below.

3. The Commission recalls the following statement of purpose made by the Ghana Assembly in establishing the Fund -

> The Fund should be used to develop and strengthen indigenous theological education, to stimulate local responsibility, to encourage creative theological thinking, and to provide a higher standard of scholarship and training suited to the needs of the churches to be served.

The Commission desires that this four-fold purpose should continue to govern the use of the Fund. The essential purpose is to respond wherever evidence is found of creative development promising the achievement of excellence in the training of the ministry. The excellence to be sought should be defined in terms of that kind of theological training which leads to a real encounter between the student and the Gospel in terms of his own forms of thought and culture, and to a living dialogue between the church and its environment. The aim should be to use resources so as to help teachers and students to a deeper understanding of the Gospel in the context of the particular cultural and religious setting of the church, so that the church may come to a deeper understanding of itself as a missionary community sent into the world, and to a more effectual encounter with the life of society.

4. Creativity in theological thinking is not to be confused with mere desire for novelty. In giving the following instructions to the T.E.F.C. the Commission places on record its conviction of the continued necessity for certain basic essentials in the training of the ministry, which include a growing personal knowledge of God, a sustained wrestling with the message of the Bible and the thought of the universal Church, sound standards of scholarship, and a willingness to receive the new light thrown by modern

learning on the nature of man and society. The Commission also records its conviction that the Christian ministry should command the service of men of the very highest intellectual and spiritual calibre and provide for them the very best kind of education.

5. The Commission instructs the T.E.F.C. to concentrate its attention at the following points:

(i) The Seminary as a Christian Community - Theological study and ministerial training can rightly be pursued only in a community centered in the worship of God and bound together by a common discipline and shared responsibility. True excellence in theological study will grow only in a Christian community. The T.E.F.C. should, therefore, encourage all that will strengthen the life of worship and common Christian discipleship in the Theological Colleges.

(ii) Strengthening the Faculty - Provision should be made for higher studies by individual theological teachers and for the encouragement of research. This might include fresh exegetical studies conducted in the languages of the area, as well as such matters as forms of communication and worship related to the culture and language of the people, forms of ministry and congregational life suited to the structure of the society in which the Church lives, studies in the living religions, sociology and anthropology of the area, leading to a fresh articulation of the Christian message and of the rôle of the Church in social change, studies in local church history in order to understand the interaction of the Gospel and the local culture and the place of the local church in the life and mission of the universal Church.

(iii) Strengthening the Student Body - One of the most urgent necessities is to raise both the number and the quality of those coming forward to be trained for the ministry. The programme should include the encouragement of intensive study and the support of projects in the field of recruitment.

(iv) Rethinking the Curriculum - The encouragement of research will lead to a rethinking of the curricula of theological schools in terms of the criteria which have been suggested. This is not a matter primarily of adding subjects to the curriculum, but rather of recasting the materials of traditional courses in the light of the situation in which the Church has to live, make its witness and train its members. What matters is that the members of the faculty should themselves be students whose teaching is being continuously enriched by their own study. An important factor in this will be discriminating aid towards the publication of original work. Attention should also be given to field work which has a significant relation to the true ends of theological training, stewardship and to the rôle of the ministry in the training of the laity for their witness in the world.

(v) Improving the Tools - The book remains an indispensable tool. For this reason continuous attention must be given to the Texts and Libraries Program, to encouraging the writing of books which deal with the real problems the Church is facing, and to help in learning

how to use books as tools for the attainment of theological excellence. We recognize that the completion of the present program for providing fifty basic texts in approximately twenty-five languages will take many years to complete. This should be regarded as a matter of priority. At the same time, there is urgent need to press beyond this to the development of more advanced theological literature in the selected languages. The development of living scholarship will call for continuous help of a very discriminating kind to the development of libraries, including counselling on the use of the library, help through regular book lists, and limited financial assistance in certain cases. In some cases it may be necessary to improve physical plant and equipment, and the program should not preclude help for these purposes.

(vi) Post-Seminary Training - The training of a minister is not finished when he leaves the seminary, nor can a seminary take its proper part in the dialogue of the Church with the world if it is not in continuous touch with the work of the ministry. Therefore, an important part of the program will be the encouragement and support of refresher courses and schemes of training for working pastors and others, consultations on the nature and pattern of the ministry, and the systematic encouragement of further study and research by former students.

perience in South East Asia and in Africa shows that creative developments can be werfully stimulated and helped by activities on a regional basis. These regional tivities have resulted in a process of mutual stimulation. They have also proved be an important factor in developing an awareness of cultural needs and of the lation of ministerial training to them. The process of wider encounter will help counteract the facile acceptance of imported denominational patterns. Moreover, e activities to be attempted by the Fund will require such intimate knowledge actual situations as to suggest that it will be advisable to consider assigning gional responsibilities to staff members.

The following principles should continue to guide the work of the Committee:

(i) The program should be directed primarily to institutions concerned with the training of the ordained ministry. (This should not be interpreted, however, so as to exclude aid to such programs as in-service training, refresher courses, plans for recruitment to the ministry, training for new forms of ministry, and theological training in secular universities.)

(ii) During the operation of the present mandate the projects of financial aid shall continue to be directed towards Asia, Africa, Latin America, Oceania and the Caribbean. But since the problems of recruitment and proper training for the ministry are world-wide problems, this program must be conducted in awareness of and in contact with the thought of the world Christian community on the ministry and its preparation, and in particular with the work of other Divisions of the World Council of Churches on these matters. This will mean that the staff of the Fund will, from time to time, be involved in consultation and counsel regarding problems of ministerial training in areas other than those designated above, and should be able both to draw upon and to contribute to the studies of the World Council regarding the ministry and its training.

(iii) The Fund shall not be used to support the maintenance and normal upbuilding of existing programs.

(iv) It is not the function of the Committee or staff to initiate plans. Their role is to encourage institutions, churches and Christian Councils to examine their own work in theological education and formulate plans for creative advance, and to assist the implementation of promising plans for which an institution itself or its related churches take full responsibility.

(v) The Committee shall consider proposals submitted by institutions, churches or Christian Councils, not by individuals.

(vi) The Fund shall be used to assist only plans for which there is a reasonable measure of support from the concerned churches and mission agencie and which will not involve an excessive burden when the grant ceases.

(vii) In selecting projects for help the principle to be followed is that of building on strength in order to set a standard for others to emulate.

7. In considering arrangements for administration, the Commission recalls that t mandate given to the Theological Education Fund Committee by the Ghana Assembly was extended by action of the Commission at New Delhi to 30th June 1965, and that funds for this period have been and are being provided by a number of mission boards; it notes that the entire original capital of $4 million has been allocated in terms of the original mandate; it also recalls that a Special Program for Theological Education in Africa was established in 1961 to run until 1966, and that the responsibility for the administration of this program is carried by the T.E.F.C. with the help of an Advisory Committee.

The Commission therefore now agrees to nominate for appointment by the Central Committee a new Theological Education Fund Committee with the following responsibilities:

(a) To complete the work entrusted to the T.E.F.C. by the I.M.C. Assembly in Ghana and by the Commission in New Delhi;

(b) To carry on the administration of the Special Program for Theological Education in Africa for the remainder of the agreed period upon the same terms and conditions as those already in force;

(c) To carry forward the program as laid down in the present resolutions.

8. The Committee shall consist of the following persons ex officio:

The Chairman of CWME,
The Chairman of the Finance Committee, CWME,

together with not less than 14, nor more than 18 other persons appointed by the Central Committee on the nomination of the Commission or of the Divisional Committee, DWME.

The members nominated at this meeting shall serve until their successors are appointed.

The General Secretary of the WCC and the Director of the DWME shall be staff consultants of the Committee.

Committee may appoint an Executive Committee and such other committees as may deem wise, and define their responsibilities.

Committee shall be responsible for the administration of the Fund within the ms of the present resolutions.

Committee shall report to the Divisional Committee and through it to the tral Committee. It shall also report at each meeting of the CWME.

shall also make provision for regular reporting to and consultation with the sion and church agencies supporting the Fund.

mandate of the Committee terminates on 30th June, 1970. The Commission under- es to review the work of the Fund at a suitable time prior to this date.

The Director sha.l be appointed by the Central Committee or its Executive mittee on the nomination of the CWME or the Divisional Committee.

er executive staff appointments shall be made by the TEF Committee subject confirmation by the Divisional Committee and the Central or Executive mittees of the W.C.C.

The location of the principal office of the Fund shall be determined by the mittee.

The CWME undertakes to seek resources for the program outlined in the present olutions up to a maximum of four million dollars for the period of the mandate.

In acknowledging the work already done through the Fund in fulfilment of its ects, and in resolving that the Fund shall continue for a further period, Commission is aware that many churches and mission boards, including those have contributed to the Fund, have thereby been involved, and will continue be involved, in additional expenditure in the area of theological education. Commission is confident that the policy of increased expenditure will be readily epted, since the development and heightening of standards of theological cation constitute a priority in our time. The Commission recognizes the great ortance of general and direct support for the Fund and commends it to its ire constituency.

APPENDIX IV

Christian Literature Fund

Proposals accepted by the Commission on World Mission and Evangelism, Mexico, December 1963

As growing Churches everywhere had expressed their need for Christian literature work to be regarded as an integral part of the witness of the Churches, the urgent necessity to meet this need was expressed at a Literature Consultation held at Bethel, Bielefeld, Germany in October 1962. The Bethel Consultation called for the establishment of a Christian Literature Fund and the Divisional Committee of the D.W.M.E. appointed an Exploratory Committee.

The Exploratory Committee has submitted its Report to the Commission on World Mission and Evangelism which has approved it in substance and desired that it might be transmitted for general guidance to those who may take over the work of the Exploratory Committee.

The Commission now adopts the following resolutions subject to approval by the Executive Committee of the W.C.C.:

I. That a Christian Literature Fund be established as defined in these resolutions.

II. That the following instrument of instructions shall govern the operations of the Fund:

1) The purpose of the Fund is to foster the development of effective and well-coordinated Christian literature activities having the support and participation of the churches in the areas concerned, with special attention to the encouragement of creative original writing. It is understood that the resources of the fund will be directed primarily to Asia, Africa, Latin America, Oceania and the Caribbean.

2) For this purpose the Fund will be used to assist projects and programmes developed by Christian literature agencies for which they and their supporting bodies accept full responsibility; and which

a) give promise of achievement superior in quality and effectiveness to what already exists;

b) are assured by responsible agencies of a reasonal measure of local support; and

c) will be either fully supported without aid from the Fund after a reasonable period not exceeding five years, or brought to a fruitful completion within the same period.

3) The Fund will also be used to encourage and assist in processes

of regional and local consultation which will be designed to stimulate creative thought and experiment, to determine priorities, to formulate plans, to co-ordinate the work of different agencies, and to bring new agencies into existence where such are needed. In such processes of consultation, care will be taken to secure the counsel and help of appropriate secular agencies.

4) While full discretion is given to the Committee of the Fund to develop its plans, the Commission recommends the following guiding principles:

a) approximately one-fourth of the Fund should be devoted to the training of personnel for all phases of the total literature programme;

b) the Fund should concentrate mainly on a limited number of projects which will have the greatest significance for the total Christian literature programme of the area concerned;

c) the Fund should make use of the service of seconded personnel and specialized technical assistance for limited periods.

5) The Fund will not itself undertake programmes of training, publishing or distributing, but will assist those undertaken by others.

It will not be used to support the maintenance and normal development of existing work, but to encourage and assist new developments of high quality and great urgency.

It will be used to build on strong foundations where it will achieve results of the highest quality and effectiveness.

III. That the Fund shall be administered by a Committee of not more than twentyone persons made up as follows:

The Chairman of C.W.M.E. (ex-officio) together with not fewer than 17 nor more than 20 other persons appointed by the Central Committee or the Executive Committee, on nomination of the C.W.M.E., or, between meetings of the C.W.M.E., by the Divisional Committee. The members appointed shall serve until their successors are appointed.

The General Secretary, W.C.C. and the Director, D.W.M.E. shall be staff consultants of the Committee.

The Committee may appoint an Executive Committee and such other committees as it requires, and may define their responsibilities.

The Committee shall be responsible for the administration of the Fund within the terms of the governing resolutions.

The Committee shall report to the Divisional Committee and through it to the Central Committee. It shall also report at meetings of C.W.M.E.

The mandate of the Committee terminates on 30th June 1969. The Commission undertakes to provide for a review of the work of the Fund at a suitable time prior to that date.

The administrative expenses of the Committee and staff shall be borne by the Fund.

IV. That the Committee shall make arrangements for regular reporting to and consultation with supporting and operating agencies.

V. That the Director shall be appointed by the Central Committee or the Executive Committee on the nomination of the C.W.M.E. or the Divisional Committee.

Other executive staff appointments shall be made by the Literature Fund Committee subject to confirmation by Divisional and Central or Executive Committees.

VI. That the location of the principle office of the Fund shall be determined by the Committee.

VII. That the Commission on World Mission and Evangelism undertakes to seek resources for the Fund up to a maximum of 3 million dollars for the period of the mandate. The Officers of the Division shall convene the Committee and launch the Fund as soon as firm assurances of support totalling 2 million dollars have been received.

VIII. Recognizing that the creation of this Fund will entail additional expenditure for Churches and mission agencies, but believing that the importance of Christian Literature in the missionary enterprise calls for this additional expenditure, the Commission commends the Fund to its member Councils for their support.

APPENDIX V

Report of the Division of

Inter-Church Aid, Refugee and World Service

One day last October, a group of us stood on a vacant plot of land between some tall buildings in the city of Seoul. In the centre of the plot, under a crude canvass awning, sat a group of men and women clustered around a heap of garbage. Up the narrow passage between the buildings came a steady stream of men - mostly young men in their teens - with large wicker baskets strapped to their backs full of garbage. Silently they padded up the passage and with hardly a word unhitched the basket off their backs, tipped its evil-smelling contents on the heap and then padded off again to find and gather another such obnoxious load.

Those who sat around the heap of rubbish were sorting it by hand, picking out rags, tins, bones - anything that was likely to be of value to the garbage merchants for reprocessing.

Along one side of the plot of land was a line of tents, kept clean and tidy. On each side of the tent was a wooden platform slightly raised from the ground for protection against the rats. These were the sleeping quarters of these garbage pickers. In some of the tents were pathetic attempts to bring a little colour and beauty into the drab life. Rather garish Christian pictures here and there adorned the walls. Sometimes at one end of the tent was a kind of little shrine made up of broken porcelain figurines, coloured electric light bulbs, bits of crystal or coloured paper rescued from the trash.

This was one colony of the more than 1,500 "garbage pickers" of Seoul. Most of these men and women - now adolescents - were orphans of the Korean war. They have spent their childhood roaming the streets, begging or engaged in more vicious pursuits. They have slept in doorways, alleyways, or under bridges. They earned an existence rummaging through the city's garbage, finding what they could and selling it to the rag and bone merchants.

Some time ago the city department of social welfare began a programme for these people. With the aid of the police they were gathered together, organised into cooperatives, provided with living quarters. Each colony is directed by a member of the police, in plain clothes, because this is not a police action in the accepted sense of the word, but a protective and humanitarian enterprise. The city authorities realised that while they could provide the organisation, they could not provide the pastoral care and social welfare for these people, so they called the churches in. Attached to each of these colonies is a young theological student. He lives with these people, organises classes for them, since they have had no education, and cares for them. The garbage pickers project is one of the many which the churches around the world support through this Division.

I have chosen this illustration because it is an example of what ecumenical inter-church aid means. Almost all the features of this work are represented in this particular activity. Here the Church is demonstrating that it is in the world identifiable with the underprivileged and dispossessed. Here the Church is cooperating with men of good will acting voluntarily or through the civic organisations. Here is the element of inter-church aid, since the Korean churches could not of themselves do this. They need the support of their brethren in other churches to exercise their ministry.

I have begun this report with this illustration because the Executive Committee is being asked to give attention to, and act upon, some administrative legislation - the result of an exacting survey of the Division's organisation and procedures - and as it does so it might like to keep the garbage pickers in mind, since the point of this rather arid and tedious business of refining procedures is that these orphaned children of Seoul, and many thousands like them, may receive the ministries of the gospel more speedily, more efficiently, more relevantly, more adequately, more personally and, we trust, more sympathetically.

I. Reports of this Division both to the Central Committee and to this Executive Committee inevitably tend to have the same pattern.

There are certain permanent features in the work of Inter-Church Aid. Yet there are certain subtle changes in the emphases which this work has. For example, in the matter of emergencies. Formerly when the news of an emergency reached Geneva, the appeal was immediatly sent out and the churches responded with first aid - food, medicaments, blankets etc. That still happens, but in recent disasters, in Iran, Yugoslavia, Italy, the Caribbean, the emergency activity of the churches has been much more directed to the task of rehabilitation. When all the "first aid" organisations have done their work and departed the arduous, unspectacular, less dramatic work goes on. In October last, after months of labour the villagers of Esmatabad took possession of their new village of more than 300 houses which the churches had built. In April next the more than 100 houses which constitute the new suburb of Skolpje and which the churches have built, will be handed over to the city.

Similarly the deed of gift of 10 houses to the victims of the Italian dam disaster has just been completed.

So, too, in the Caribbean. In Haiti, for example, a team is at work restoring the hurricane stricken area - road building, house building and helping in the agricultural work.

In Algeria a staff of almost 200 people are at work and have been for two years under the C.C.S.A. (Christian Committee for Service in Algeria). Here is a vast and varied programme of school feeding, social service, medical work, agricultural projects and reafforestation.

This kind of emergency action underlines the concern of Christian people for men and women in need, whatever their nationality or creed.

Special mention perhaps should be made of Cuba. Cuba was disastrously struck by typhoon Flora. The Christian churches requested drugs. A response was made, but the difficulties of shipping meant considerable delay. Then our colleagues in the churches of East Germany moved in on the appeal. They not only provided vast quantities of drugs, but were able to furnish transport, so that the total consignment was made available to the people of Cuba. Following this action a Swiss pastor - Pastor Charles Brutsch - was asked to go on a mission to Cuba. He accepted and spent two weeks there, travelling the length and breadth of the island visiting churches and congregations and seminaries. His report indicates the high morale of the churches which have mostly adjusted themselves to the situation in which they found themselves when bereft of aid from abroad, and shows at what points help is needed and can be given through ecumenical and international channels. This Division, in cooperation with the Division of World Mission and Evangelism, has taken the first steps to become the channel of such ecumenical aid, and have sent the first monetary gift as a token of a support which we hope will be possible and continuous. The Rev. Theo Tschuy is following up Pastor Brutsch's visit to work out more detailed procedures and programmes for this action.

Similarly a change of emphasis may be noted in the work of the Service to Refugees. The familiar and significant features of the programme remain. Movements from Hong Kong, Austria, Italy, Greece, Germany, France and Belgium continue to Australia, the United States, Canada, Latin America and New Zealand. 11,346 refugees and migrants benefited in this way in 1963, bringing the total in the last 15 years to 269,337.

But the clearing up of the refugee situation in Europe calls for welfare care and integration projects. Similarly not all those who move to new lands are able to establish themselves. They become the victims of illness or economic depressions and need continuing help.

Furthermore steps are being taken towards a whole reorientation of this service, so that all services to refugees shall be under the general care of the Secretary for Refugees. This means dealing with those refugees like the Tibetans or new refugees in Africa for whom the familiar solutions are not applicable.

Again while the Scholarship Programme retains its basic element of providing scholarships for theological students, it is being expanded to provide for some non-theological students as well as short and inclusive courses for African pastors who have been called upon to accept responsibility for leadership in their churches which have so recently become independent and autonomous.

Once more in that fundamental work of the Division, known as the Project System, new developments are taking place. It is becoming less and less the "hit or miss" method of Inter-Church Aid that it was. Greater assurance is being given of the validity and viability of the projects and of support for them, Many of these projects are calling now for technical competence and expertness and facilities are being provided by the churches for such competence to be made available.

All this goes on against the background of continuing reflection and discussion as to the meaning of the work of Inter-Church Aid.

The recent Consultation of church leaders in Hong Kong, organised by the East Asia Christian Conference and this Division, took a thorough look at the significance of this work in Asia. A similar consultation is proposed for Africa at the time of the meeting of the Central Committee.

We are very much aware that this is a Division of the World Council of Churches, devoted to the ministries of Inter-Church Aid and of ministering to human need, but called upon to exercise those ministries in such a way that the purposes of the World Council of Churches and of the ecumenical movement in renewal and unity may be furthered.

The Committee is now asked to turn its attention to some specific actions which it is requested to take and which involve matters of policy.

(1) Organisational development of the Division

A document is before the Committee which picks out the salient recommendations resulting from a study of the Division's administration and procedures by the firm of Management Consultants, Messrs. Klein and Saks. This report has been carefully studied and is being implemented at certain points by the Divisional Committee. The Divisional Committee, however, recommends to the Executive Committee the actions outlined in the attached paper.

Certain comments may be made about this document :-

(a) The Committee will note that attached to the paper is a memorandum on "Divisional staff relationships as staff members of the World Council of Churches as a whole". The Divisional Committee has been aware that while the building up of the staff of the Division to deal with its increasing responsibilities has potentiality for the total work of the Council, it could create an imbalance within the Council's organisation and in its emphasis. Discussion has taken place not only in the Division but in the Staff Executive Group on this matter and this memorandum, which has been approved by the Divisional Committee, is the result of that study and discussion. We believe that in following the provisions of this memorandum the strengthening of the Divisional staff will mean a strengthening of the World Council as a whole.

(b) The Executive Committee, it is hoped, will give its approval to the Divisional Committee's actions in the reorientation of the Service to Refugees. This process was envisaged at the Third Assembly when Assembly action was taken in extending the ministry of the Service to Refugees to categories of homeless and orphaned people other than those hitherto provided for by the Service to Refugees operation. The development of situations like those in Africa make such actions all the more timely and necessary.

(c) SASP

It will be recalled that SASP is a Committee of the Central Committee which is serviced by DICARWS. It has now been in action for nearly two years and its importance is becoming apparent. The Committee has proceeded very carefully in its exploration and interpretation of its task - but it is now in the position to define more specifically its role and to delineate the areas in which its expert service can for the present be most significantly applied.

It has also become clear that a staff member fully at the disposal of the SASP Committee is called for, and authorisation is sought to make such an appointment.

The Committee will recall that the SASP Committee has a budget of its own, separately raised, and the costs of a staff person would be provided from that budget.

(d) Relations with D.W.M.E.

Papers Appendix III and Appendix IV of paper 7 give content to the resolution which the Executive Committee is asked to pass on page 5. They represent further steps in the cordial development of relationships between the two Divisions. Appendix III draws attention to the agreements reached between the two Divisions in their work with National Councils concerning projects, staff relationships, and further liaison through joint Divisional Committee meetings.

Appendix IV rehearses the provisions for joint action of the two Divisions already being put into effect concerning projects, and indicates a further step agreed on by both Divisions by which projects submitted to and accepted by the DWME may be passed to DICARWS for listing and commendation for support. Behind this action lies the fact that hitherto in Asia, Africa, and Latin America the role of the Division has been governed by the Herrenalb categories which, generally speaking, have restricted the service of the Division to projects and programmes in the realm of emergencies, refugee work and social action. Under the new arrangements it will be possible for the churches of these countries to submit through DWME to the DICARWS projects in the realm of Inter-Church Aid.

I. Special Action

Africa Emergency Appeal

The Divisional Committee of DICARWS has been giving serious attention in recent years to the development of emergency situations in Africa. It has called the churches to respond to these emergencies as they have arisen and the churches have generally responded generously to such appeals. Programmes of relief, resettlement and rehabilitation of various size have been carried out in various countries.

The DICARWS Executive Committee believes that the time has come to turn from this ad hoc and piecemeal approach in order to fulfill commitments already entered into, to meet appeals arising from present emergencies, and to make a comprehensive provision for the future.

The paper which is before the Committee (No. 11) and which has been accepted by the DICARWS Executive Committee contains proposals for the launching of an appeal to deal with the African emergency, especially as it is reflected in the needs of refugees, uprooted, migrant and homeless peoples.

The DICARWS Executive Committee requests the Executive Committee of the World Council to commend this appeal to the generous and continuing support of the churches.

Conclusion

In a summary statement such as this there are many facets of the work of the Division to which no reference is made. The financial implications of all this will be brought to the attention of the Committee in the Finance Committee report. It must suffice to say that 1963 has seen the raising of the largest Service Programme budget in the history of the Division - namely $ 1.300.000. This is not quite the amount asked for and according to the provision made by the Central Committee the Division has expended money according to the budget. There is, therefore, a shortfall of income below expenditure. The shortfall, however, can be covered from unappropriated reserves.

We believe, too, that the figures will reveal that while the projects are being supported to a little more than 50 % of the requests, there is an overall increase of support flowing to the projects presented by the churches and councils.

In his report to the Provisional Committee of the World Council of Churches meeting in Geneva in 1946, the General Secretary, Dr. W.A. Visser't Hooft, commenting on the work of the Reconstruction Department, said of its endeavours "To continue and intensify the ministry to the needy churches" : - "For this is our unique opportunity to prove that we mean business, that we are a true fellowship in which each member is aware of his solidarity not only with his closest relatives but with all members who need help. But also a task to be accepted with fear and trembling. And that not only because of its proportions but also because of its inherent difficulty. Is it truly possible to reverse the current of anarchy and individualism which has flown through Church history for hundreds of years ? Is it not a utopian dream to get the churches in giving and receiving countries to consider the needs of the Church of Christ as a whole and to collaborate loyally in making sure that each receives according to its need ? At this early stage of the reconstruction work it is not yet possible to answer these questions definitely. The battle for a truly ecumenical approach to reconstruction is by no means won and there are disquieting signs. But our marching orders are clear. The very raison d'êt

of our movement is at stake. And we may gratefully state that this is widely recognised. However difficult the task may be, the inter-church bodies in both giving and receiving countries are making ecumenical history in their attempt to apply the principle of "all for one and one for all".

The ministries of the churches in Inter-Church Aid have extended beyond Europe to other continents. They now include not only a work of reconstruction but of rehabilitation and they deal not only with emergencies but with the fulfillment of continuous obligations in inter-church aid. The questions raised in 1946 still urgently press for an answer, the more urgently as the scope of these ministries becomes wider and their forms more varied. It is still too early to answer these questions definitely. The Committee and staff of the Division are endeavouring, even if they are not always succeeding, to encourage the churches to give positive answers by saying "Yes" to the first question and "No" to the second.

Division of Inter-Church Aid, Refugee and World Service

MEMORANDUM

on Divisional Staff relationships as Staff Members of the World Council of Churches as a whole

Preamble

All World Council Secretaries when they visit the churches and councils do so on behalf of the World Council of Churches as servants of the churches in their quest for unity and renewal. The Area Secretaries of the Division of Inter-Church Aid, Refugee and World Service have a special opportunity for gaining an intimate knowledge of the needs of the churches which may, and normally will, include matters with which other Divisions and Departments are concerned. Their relationship with the World Council of Churches is therefore a matter of special concern and the following points are an attempt to indicate ways in which they may discharge this special responsibility.

1. The relationship of the Divisional staff and the staff of the WCC as a whole should be centred upon the General Secretariat. It would be difficult and unduly complicated to work out these relationships with every Division and Department of the World Council.

2. As Divisional staff it should be recognised that they may also be under direct assignment for special tasks as the General Secretariat gives to them.

3. The Divisional staff should make available reports of their journeys or of such matters affecting the relationship of the churches to the WCC in general as may be made known to them in the course of their work.

4. The Divisional staff should be available to carry out such assignments as may be requested of them in the course of their journeys by other Divisions and Departments of the World Council.

5. Divisional staff, espécially Area Secretaries, should be on call to attend such Divisional and Departmental meetings where their knowledge and experience can be of particular service.

6. In developing these arrangements it is important that their membership of the staff of the Division be not obscured, since often the staff of Inter-Church Aid is able to make contact with Councils and Churches which are not in relationship with the WCC, and sometimes in antagonism to it, because they represent Inter-Church Aid.

The recognition of the fact that DICARWS Area Secretaries are at the disposal of other Divisions within the limits of time and equipment would mean in general the inclusion within a travel programme of "errands" for other Divisions but not major assignments except by special arrangement. Where such

"errands" can be made more effective by attendance, before and after, at the other Division(s)' staff meeting this should be a recognised procedure. While these facilities would be available to all Divisions DWME constitutes a special case and therefore the following arrangements are proposed:

A. DICARWS Area Secretaries are at the disposal of the whole World Council for special tasks within the limits of their time and travel. The responsibilities of the Area Secretaries within the purpose and mandate of the DICARWS, however, relate them closely to the purpose of DWME and enable them to have certain functions in connection with DWME related Councils and programmes in Asia, Africa and Latin America. Within Europe and North America DWME relationships with national church and mission organisations require separate arrangements.

Area Secretaries in the course of their travel may be asked by DWME to carry out special assignments. These will be preceded by staff conferences and other preparation in the reading of reports and statements relating to them. Such assignments will be seen in the context of the purpose and role of the DWME in the World Council, and the Secretaries will seek to carry out these tasks in the light of DWME's responsibility.

B. National Councils. While carrying out their primary responsibilities in Inter-Church Aid the Area Secretaries are frequently able to serve the interests of DWME and its constituent councils. When possible they may be asked to carry out specific assignments, either on behalf of a Council, or for the DWME in recognition of the organic relationship of the Council and the Division. As matters regarding the central administration of the constituent Councils are of particular concern to the DWME, any form of inter-church aid to a secretariat or the administration of a Council is of mutual interest to the two Divisions.

Area Secretaries in their relations with National Councils which are constituent members of the Commission on World Mission and Evangelism are asked to act with the interests of this relationship in mind. They may be asked by DWME to consult with the Councils on matters of special concern to DWME, especially those affecting a Council and its Secretariat as a whole.

C. Regional Organisations. DWME relations with regional organisations, as those of the World Council, are different in each case. Since a large proportion of the financial support received by a regional organisation from other areas comes from DWME or its related mission agencies, the DICARWS Area Secretary can effectively represent the World Council, and especially these two Divisions in these relationships. So far as DWME is concerned this requires a recognition of its programme and activities, as well as a knowledg of the special relationships it has with regional council staffs.

Area Secretaries may be asked to communicate with Regional Councils on behalf of both DICARWS and DWME in such matters as have been mutually agreed. The Divisions through the Area Secretary of DICARWS and the

Geneva Secretary of DWME will exchange information and consult on their actions with respect to the regional organisations, including financial support.

4. DWME Programmes. The forms of DWME activity, whether in study, consultation, conference, leadership or finance require a knowledge of the state and development of programmes which can only be had by other than the DWME staff in the form of a special assignment.

Area Secretaries may be asked to assist in DWME programmes in their respective areas, and such preparation as may be required will involve the DWME Secretary in charge of the programme.

5. Mission Boards. The DWME is constantly in communication with mission boards, in some cases individually and in others through their national organisations. It has a responsibility to the boards regarding matters of concern to the churches with which the boards have historical relationship. These relationships, whether in the ecumenical activities of the churches or in the assistance which the churches request from the boards, are therefore of particular interest to the DWME.

Area Secretaries in preparation for a visit to the area may be asked by DWME to give special attention to a specific need, or when one is found by the Secretary, he will report to DWME. The responsibility for any action involving a mission board will remain with DWME, or with its approval such action may be carried out by the Area Secretary.

6. The DWME Staff. To the extent that a DWME staff member has either special knowledge or an area, or programme relationship with an area, this is acknowledged within the DWME staff itself. Consultation between the staff members of the two Divisions related to an area is essential to an integrated approach by the World Council as a whole, and in particular by the DWME and the DICARWS.

Area Secretaries will, whenever possible, seek to consult with the appropriate DWME Secretary concerning matters of mutual interest in the area. Both will undertake as an agreed practice to exchange copies of reports and letters relating to these matters.

NOTE:
It is recognised that this wider use of DICARWS area secretaries should not impose a new limitation on the freedom of other Divisions to arrange staff area visitation. It is also recognised that the above represents the maximum possible within the present WCC structure. Consideration of any more radical re-shaping of the WCC staff pattern in terms of area secretaries of the General Secretariat goes beyond the present discussion and has been referred to the Structure Committee.

MISSIONS AND INTER-CHURCH AID
(a)

Approved by the Divisional Committee Consultative Group of the Division of World Mission and Evangelism at Rochester, 20-24 Aug.1963.

The Staff of DWME reported to the Consultative Group at Rochester that it had agreed with representatives of the Divisional Committee of Inter-Church Aid, Refugee and World Service to make the following recommendations to their respective Divisional Committees. After considering this, the Consultative Group approved the following as terms of relationship of DWME and DICARWS. It was noted that the Committee of DICARWS had already given its approval to the recommendations.

I. DICARWS Regular Projects: Clearance with Missionary Agencies

1. Any clearance with missionary agencies which may be necessary should be carried out at the local level, in the course of the formulation of the project and not through DWME staff at the world level.
2. While supporting mission agencies will naturally be interested to know of any new development in the areas with which they are related, the obligation to consult these agencies arises only when a continuing liability for these agencies is likely to be created by a project.
3. If the above principle is accepted, the questionnaire for Christian Councils regarding projects should be formulated accordingly.
4. In exceptional cases, where it appears that some further consultation with missionary interests is required, the concerned DICARWS area secretary should consult the Geneva Secretary, DWME, who will be responsible for any references which may be necessary with the concerned agencies.

II. DICARWS Special Projects

1. It is understood that the DWME staff will be involved in consultative processes at an early stage, while these projects are being formulated. It will be the responsibility of the Geneva Secretary of DWME to carry out any consultations necessary with related agencies, keeping London and New York offices informed.
2. In setting up procedures for the listing of Special Projects by DICARWS, it has been agreed that arrangements will be made for the views of DWME to be placed before the Divisional Committee of DICARWS before the DICARWS commits itself to such a Project. This replaces the arrangement by which DICARWS Divisional Committee acts "Subject to clearance with DWME".

III. Joint Appeals

Where appeals are received and accepted jointly by both the DWME and DICARWS, arrangements shall be made whereby this should be made clear to both constituencies when the appeal is commended for support.

IV. DWME Programmes and DICARWS Projects

1. Where DWME is seeking to mobilize ecumenical resources for undertakings of a missionary character, as instructed by the Divisional Committee in Paris, it will not attempt to create a Projects List comparable to that of the DICARWS, but will rather work in terms of "Programmes", such as the Islam in Africa project, Urban Africa, etc.

2. Where DWME is approached for help of a project type -

   a) Requests should be discussed between the three DWME offices.

   b) If there is agreement, DICARWS should be requested to consider such projects for listing in accordance with their own criteria and procedures.

   c) For any project on the ICA list, the responsible person for correspondence with the initiating body will be the concerned staff member of DICARWS.

3. DWME will undertake responsibility for sending a copy of the Projects List to its constituent councils for information. The DWME staff, after clearance between its three offices, may draw the attention of constituent councils to items on the Projects List of particular missionary interest. When doing so, the DWME staff will ensure that the ICA agency in the country concerned is informed of those to whom the Project List has been sent.

(b)

Actions of the Commission on World Mission and Evangelism, Mexico.

Relations with DICARWS

1. The Commission takes note of the DICARWS suggestion that each National Council set up a projects committee to evaluate projects to be recommended to that Division and that selected Councils undertake surveys of the total situation in their countries with a view to evolving a common strategy and determination of priorities in mission and service. Supporting agencies in cooperating countries are also being asked to examine their mandates and seek revision where needed, in order that they might respond more adequately to priority needs.

2. In accordance with the procedures agreed upon by both Divisions on the working of the project system, the initiating church, and not the DICARWS or its supporting agencies, will be responsible for the clearance of a "regular" project with its related Mission boards before the project is submitted to the National Christian Council. In the case of special projects the clearance will be sought by the two Divisions jointly. The project list will continue to carry projects which are also recommended by DWME and agreed that with respect to such projects the Herrenalb categories will not apply.

3. The Commission recognizes that the increase in the number and size of projects has made necessary an increase in area staff of DICARWS to provide for proper programme development and execution. The Commission expresses appreciation to DICARWS for establishing the policy that area staff visitation shall be done in such a manner as to provide after consultation for the representation of DWME interests.

4. The Commission takes note of the excellent working relations already established between the staffs of the Divisions. In order to promote similar relations at the level of the Divisional Committees, it authorizes the DWME either to share in the provision of an annual joint meeting of the two Divisional Committees, ot of the Executive Committees of the two Divisions.

Staff Visits

The Commission recognizes the great value of regular visits to National Councils by members of WCC staff. On such visits staff members go as representing the WCC as a whole and as equally concerned with the programmes and interests of all Divisions and Departments. The Commission recommends that the DWME staff, in consultation with the DICARWS, undertake a programme of visits to National Councils in the ensuing period and suggests that these visits be made the occasion for initiating discussion with affiliated Councils on such matters as:

a. the nature of their missionary responsibility
b. the receiving and sending of missionaries
c. financial support of the Councils
d. the kind of CWME programme that will be of service to them.

ALL AFRICA EMERGENCY APPEAL
An initial Emergency Fund

1. The Situation

Since the Mau Mau emergency in Kenya, the churches through the Division of Inter-Church Aid, or in consultation or cooperation with it, have become increasingly involved in helping to deal with emergencies, in Africa both in works of relief and rehabilitation. In Africa there are now thousands of homeless and orphaned people, refugees and migrants.

The upheavals caused by the extremely rapid political developments (there were only three such independent nations in 1948 and 34 by the beginning of 1964) account largely for this uprooting of peoples.

As each new crisis has occurred the churches of the world have sought to take action in support of the churches and missions in the various African countries and, with them, in ministering to the victims of disaster. Programmes of various kinds and sizes have been and are being carried out in Congo, among Angolan refugees, in Rwanda and Burundi, in Uganda and Tanganyika, and among Sudanese refugees in various countries.

The appeals for help which have been issued by the Division have sometimes been almost fully met and sometimes only partially underwritten. The reaction of the churches to these situations has been piecemeal and ad hoc. The present situation of these appeals is outlined on a separate paper. In order to meet the present requests, more that £300,000 is still needed.

The crises still occur. Recent events in Rwanda have meant that another 10,000 refugees have fled from that country to Burundi, adding to the 22,000 that were already there, while a further 8,000 have fled to Uganda, adding to the 30,000 that had already settled in that country. In Rwanda more that 8,000 Watutsi have been massacred in recent weeks and thousands more are seeking sanctuary in mission stations.

Refugees have also been coming out from South Africa into the territories of the protectorates and elsewhere, while the dependents of those who are detained or in prison as a result of South African policies are in desparate plight.

At least 10,000 Sudanese have fled to Congo and several thousand more to Uganda and Tanganyika, almost all of them Christians, and it is estimated that there are at least 100,000 Mozambiquans in Tangakyika who have either fled there recently from Mozambique or, having been in employment there, are not now able or willing to return home.

Besides these specific facts, in Africa, industrial expension, with its drawing of hundreds of thousands of people from the villages, has started to shatter village and tribal communities. This begins with the recruitment of labour from many villagers, who at first are absent for only limited periods, but eventually they may become permanent town-dwellers. Until the migrant labourers become a settled community, this phenomenon presents a serious problem for governments, social welfare agencies and churches.

Appeals are continually being received. All serious students of Africa believe that all this is but the beginning of upheaval in the continent.

2. Characteristics of the situation

This "orphaned" people situation is unlike any other refugee situation with which the churches have had to deal.

A. The new African countries, in spite of the formidable tasks which they face in building their national life and in doing so with unstable economies, have shown an examplary readiness to give asylum to and provide for these new arrivals.

B. There is land available and seeing that most of the homeless people are simple agriculturists, they rapidly become self-supporting when they have been provided with elementary equipment. An African can be resettled for about $ 50.

C. The necessity for pastoral care, the provision of educational facilities for children of school-going age and public services in the communities thus established is greater in Africa than elsewhere.

D. Many of these uprooted people, even though they cross national boundaries are still within their same tribal unit, and their kith and kin in the lands of asylum welcome them into their villages and homes.

E. The African governments are very conscious of their relationship with each other and are sensitive to any action, national or international, which would prejudice their good relationships.

F. Among these homeless people is a large student element which is eagerly seeking new opportunities to continue education. There is a great rivalry among world powers in laying claim to this future leadership of Africa.

3. The Church Situation

i) The churches and missions are strongly established in these African countries. Many of them, however, are overwhelmed with the problems of establishing themselves as independent churches in newly independent nations, or in the case of the missions, with engaging in great new tasks of relief work among the thousands who crowd the mission compounds or establish themselves as new communities within their areas.

ii) In almost every country there is a National Christian Council and there is the All Africa Conference of Churches which provide the opportunity and the occasion for ecumenical action in dealing with these emergencies.

iii) There is a predisposition on the part of some of the African governments at any rate, many of whose leaders have been trained in Christian institutions to welcome and encourage action by the churches.

iv) The new refugees are under the good offices of the United Nations High Commissioner for Refugees, so that ecumenical action by the churches can be carried out under an international strategy, but there are thousands of homeless people who do not so benefit and who must look for help to friendly governments and churches and missions.

The Proposal

a. The time has come for the churches to take an action in response to the increasingly urgent appeals from the churches, missions and councils which will underwrite commitments and programmes that are already operative, to provide resources for dealing with the present situation, and to provide for future emergencies, some of which can already be foreseen.

b. There should be a world appeal to provide a global sum, say of one million dollars, some of which should be made available in Geneva to cover present commitments and for new and immediate action, and the rest of which should be held in the treasuries of national agencies on call when required.

c. This sum should be regarded as an initial emergency fund to cover emergency action and for the preparation of programmes and projects which in turn would be commended to the churches and agencies for support as they were developed to meet the situations as they arise. Such a sum would not, therefore, be regarded as an emergency fund to be collected at once and to be spent over a period, but rather as a pre-requisite for the development of a long-term relief and rehabilitation action by the churches and missions over the years immediately ahead.

d. The purpose for which the fund would be used unclude the following:

1. Settlement schemes
2. Feeding programmes
3. Agricultural activities - seeds, tools, ploughs, etc.
4. Pastoral care
5. Educational services
6. Health and medical care.

e. Administration

(i) An immediate appointment in Geneva should be made of a liaison and coordinating officer for this new development. Legislative action for the creation of such a post has already been taken by the Division.

(ii) Decisions should be taken as to the best ways in which each situation can be met. The following possibilities should not be regarded as alternative but should be followed through together :

(a) Support of the AACC.
(b) Support of National Christian Councils in the areas of need.
(c) Support of churches and missions which are already involved in relief work or are likely to be involved.
(d) Designation of certain national agencies to act on agreed terms on behalf of the World Council of Churches and the Division of Inter-Church Aid in specific areas, cf. the recent arrangements made with LWF-WS in Tanganyika.

5. Resolution

The Executive Committee of the Division of Inter-Church Aid, Refugee and World Service

(1) authorises the Director to appeal for an initial emergency fund of $ 1,000,000 to be known as the African Emergency Appeal Fund.

(2) authorises the staff in consultation with the All Africa Conference of Churches, the relevant National Christian Councils, and the related agencies of the Division, together with Lutheran World Federation, the Division of World Mission and Evangelism, the UNHCR and with other appropriate governmental, intergovernmental and voluntary agencies to work out plans and take action on the lines indicated above for dealing with the emergency situation "orphaned people" in Africa.

(3) authorises the immediate appointment of a liaison and coordinatin officer on the staff of the Division, to be located in Geneva, to deal with the developing programme.

(4) requests the Executive Committee of the World Council of Churches meeting in Odessa to endorse such an appeal and commend it to the churches.

The present financial position of the various Refugee situations in Africa shows the following picture :

The 1962 appeal for Rwanda, Burundi refugees of $ 640,000 brought in $ 259,115. The shortage raised on the total programme budget for 1963 in Rwanda, Burundi and Tanganyika was about $ 150,000. By cutting programme, having teachers work at half cost and advances from Mission funds, the refugees have received some care. The 1964 requirements in Rwanda, Burundi and Uganda are $ 68,000 which we entered in the 1963 Project List under Special Refugee Projects. To this appeal a still unknown sum has to be added for deficits on 1963 operations. The recent outbreak of hostilities in Rwanda may cause the requirements for 1964 to be much higher than $ 68,000. The Rwanda Refugees in Tanganyika will be covered under the LWF budget, the

Rwanda Refugees in Kivu province of the Congo have not yet been helped by Inter-Church Aid.

The Refugees in Congo are being assisted partly from the Angolan Refugee fund, which was receiving grants over the last three years in connection with the Congo emergency. The fund holds about $ 80,000 of which an estimated $ 50,000 is committed for relief and reconstruction projects in execution. The Sudanese refugees in Congo need with the present plans $ 17,500 of which $ 4,500 has been already sent to the Congo, but no contribution has yet been raised. The internal strife in the country is causing many Congolese to be in need of help, for which no plans have been worked out yet.

The Refugees in Uganda have received help for $ 14,000 for the Sudanese in 1963, but required is $ 142,800 on the basis of 1963 plans. The Rwanda refugees may need increasing help in this country as related above.

Owing to recent disturbances in Zanzibar an amount of $ 3,000 for immediate help was spent, for which no funds have been raised.

Appeals reaching us from other countries require up to $ 5,000 per month.

In conclusion it may be mentioned that an amount of up to $ 300,000 is needed for immediate help. If churches would prefer earmarking their donations for specific situations the above described needs may serve as a guide.

Department of Information
BROADCASTING AND FILM SERVICES

The following notes, referring to the radio/TV project as approved in substance by the Departmental Committee in Rochester, 1963, deal with sound radio rather than television. Television news (i.e. film clips) will be incidental, and will be likely to develop only after the radio information service has been organized. In the meantime, close cooperation with John Taylor's film project will be indispensable.

I. STARTING POINT

In the field of information about the ecumenical movement, as yet very little has been done by the WCC to use radio and television consistently and effectively. Although it should be borne in mind that radio and television do not lend themselves to convey all and sundry aspects of ecumenicity, those that can be communicated justify the launching of an ecumenical radio/television news service within the WCC Department of Information. Effectively used, these media will reach a much wider audience than any other means of communication.

II. MARKET

According to reports received from USA and Europe, there is a big market for ecumenical news items in these continents, both in the secular and in church-owned or related stations. The same will apply for Africa (both in many local stations and via RVOG) and Asia (both locally, in many countries, and via SEARP, in the Philippines, e.g.).

III. GENERAL NATURE OF THE SERVICE

A. News: Although the service will not be able, at least in its initial stage, to compete with the established secular radio/TV news agencies, as far as "hot news" is concerned, it will be able to provide the "news behind the news": statements, reflections, interviews.

B. Feature Programmes: Incidentally, either finished feature programmes or the raw material for them (to be edited by the stations according to their judgment of the local situation) could be provided.

IV. PRODUCTION

A. Staff

1. The Secretary for Work in the Field of Broadcasting will act as editor.

2. Interviewers and reporters in Switzerland: It is likely that a number of these can be found among the staff of WCC and the international denominational headquarters in Geneva.

3. Correspondents abroad: These must not only possess the technical skill required to produce such material as may be requested, but also have a sense for what is news, so that they can take the initiative.

They will have to be located:

a. where they can relate as closely as possible to a Christian radio station or production studio and use its facilities;

b. where they have maximum ease of comminication and quick air transport for tapes and films, without interference and censorship; and

c. at a natural focal point for regional developments, where news gathering and disseminating sources are already established.

4. Technical assistant: As the service expands the help of a highly qualified sound engineer will be needed both for recording and duplicating. In the initial stage we will have to secure a professional for specific incidental jobs.

5. Administrative assistant: With the expansion of the service the administrative part will also increase. A junior staff member will then have to be added.

B. Studio Equipment

Special funds are being raised to provide the necessary professional equipment, including a tape duplicating machine.

C. Programme Material

Apart from

1. contributions by visitors to Geneva and

2. the ecumenical events which by their mere nature would demand coverage, the service must be prepared to meet

3. special requests from both secular and church agencies.

Wherever possible, the issue at hand should be covered in the three official languages of the WCC.

With regard to consumption in Latin America, the use of Spanish and Portuguese will be indispensable.

It is desirable that scripts be in the original language, and a translation, whenever required by the linguistic situation in the consumer' area, be added to the tape or film.

D. Distribution

The material will have to be duplicated at Headquarters or - as long as there is no equipment available for this purpose - by a commercial firm.

Copies are to be shipped by airmail.

In some cases (in Europe) it will be possible to play the tapes throug directly via the Geneva station upon request by the consumer - if a member of the European Broadcasting Union.

E. Clearing Office: Existing feature programmes as well as features planned or in progress should be catalogues in order to channel requests in this field.

Close cooperation with a similar office in the WACB should be secured; maybe our office should limit itself to the registration of "ecumenical" features in the stricter sense of the word.

F. Archive: Like all news agencies, ours will need a (sound) archive of recordings which are of importance or might become so, e.g. for future "profile" production - be it under our own auspices or someone else's.

V. FINANCE

A. Expenditure: The budget will need to cover the salary of the secretary for broadcasting, administrative expenses, travel, publications, PTT, office supplies and equipment (to the exclusion of the sound recording studio already provided for). Proposed amount: $ 13,000.

All other expenses, i.e. tape and film, production and employment of a technician for recording and possibly an administrative assistant on a part-time basis will be covered not by budgetary appropriation but by income from production.

B. Income: The income is to be assured on the basis of annual subscriptions to our total production or of a per minute calculation. US correspondents state that we will have no difficulty in plugging our material at 500 stations in USA. This could be done 10 to 12 times a year.

On the basis of a production of 60 minutes a year only, we would already reach an income of 4 x 10 x 500 = 20,000 US dollars, and this does not take into account our potential customers in other parts of the world. (Germany and the UK have already given evidence of keen interest.)

Briefly: a conservative estimate would be 10,000 dollars income per year in the initial period.

C. The project is to become self supporting: The project is to become self-supporting after the initial period, i.e. approximately 6 months after the recording studio has been fully equipped, but we will almost certainly have a small deficit over these first six months.

We will of course have to operate very carefully in order to keep this deficit to the bare minimum, but it will still be necessary to foresee in the 1964 Departmental budget up to $3,000 to cover a possible deficit for production costs. After this initial period, the programme should be self-supporting. But it will be necessary to operate with a substantial revolving fund to allow for production costs incurred several months before payment takes place and to cover general expenses such as preliminary investigations, pilot programmes, etc. which will ultimately be covered by profits made, but with some delay.

D. Revolving fund: It is proposed that this revolving fund be raised from potential "customers" only, i.e. radio and TV stations and companies and from mass communication offices.

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